CHURCH HISTORICAL SOCIETY

The Living Church

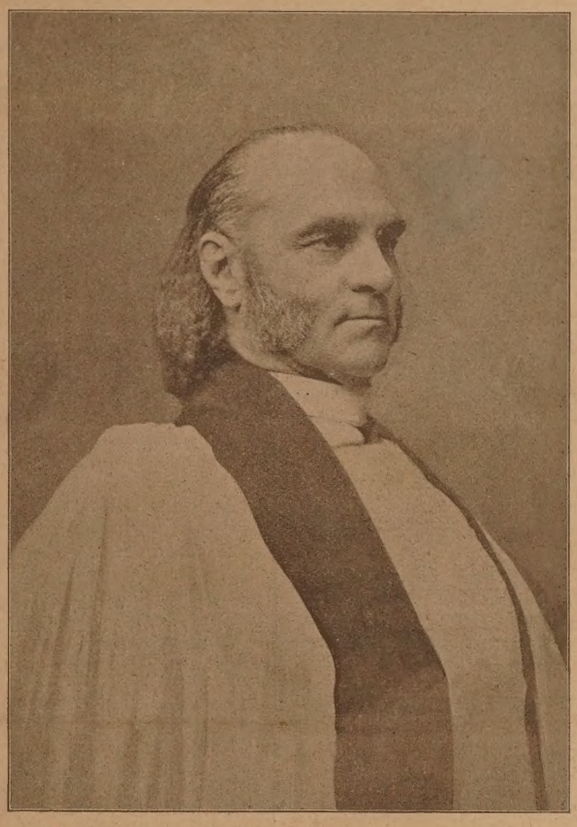
A Weekly Record of its News its [illegible] and its Thought

Vol. XVIII. No. 4 Chicago, Saturday [illegible]il 27, 1895 Whole No. 860

Rev. J. C. Hamilton, 1895 Osbpint St

Bishop Southgate

Horatio Southgate was, by date of consecration, the senior Bishop in our episcopate. He received his office on October 26, 1844, and the field assigned him was thus described: "Missionary Bishop for the Dominions and Dependencies of the Sultan of Turkey." The position was a unique and peculiar one, and embarrassed with difficulties at home and abroad. Many of these were invincible to any cure, save time, and the larger knowledge which time would bring. That knowledge in a measure has come and is coming, and much is needed yet, both on our part and by the Orientals, to enable us to understand each other as we should and ere long will. It was one of the objects of Bishop Southgate's Mission to promote by personal intercourse those feelings and kindly relations which would prepare the way for better things, perhaps intercommunion in the future. The



Bishop, in his knowledge and appreciation of the situation, was in advance of his time, and he was obliged to suffer, as such men usually do, for that which neither he nor others could help. His labors have not been without fruit, and when the history of our missionary work as a branch of Christ's Church is written, the chapter filled with Bishop Southgate's labors and trials will not be the least interesting in itself nor in the developed results which have come from his presence and labors in Turkey. Bishop Southgate resigned his charge in 1850, and devoted the remaining active years of his life to most useful service in the care of parishes, chiefly those of the Advent, Boston, and Zion, New York. When strength failed, he retired to the seclusion of his home in Astoria, Long Island, N. Y., where he passed peacefully away on the 12th day of April, 1894, having nearly completed his 82d year.—*Bishop Seymour, Convention Address, 1895.*

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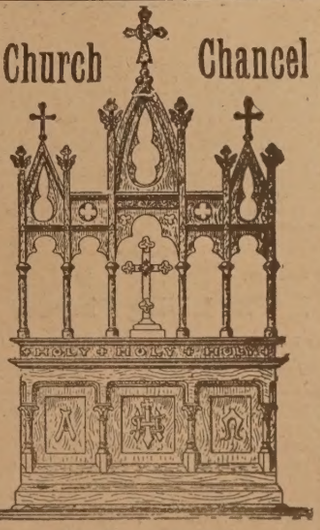

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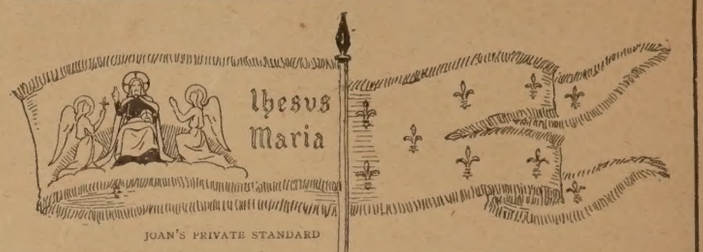

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The Living Church

Saturday, April 27, 1895

News and Notes

THE Bishop of Bedford has been obliged to resign his work as Bishop-suffragan of North and East London on account of continued ill health. The Bishop of London has nominated in his place the Rev. Geo. Forrest Brown, D.C.L., canon of St. Paul's, to be suffragan in his diocese, with the title of Bishop of Stepney. He was to be consecrated in St. Paul's on Sunday, April 21st, at the same time with the Rev. J. R. Harmer, who is to be Bishop of Adelaide.

A NEW chancel has been added to St. Thomas' church, Seaforth, built in 1815 by Sir John Gladstone, in which Mr. Gladstone, the present patron, worshiped as a boy. This has drawn out a pleasant letter of congratulation to the vicar from Mr. Gladstone, who speaks of the special zeal and activity of the working men in this parish. "I have a clear recollection," he says, "of St. Thomas' when the congregation sat few and far between, not because the population was indisposed to come, but because it did not exist."

ST. MARY'S CHURCH, the present pro-cathedral of Glasgow, has been greatly improved by the erection of a wrought iron chancel screen. A second altar, properly vested, has also been introduced, and is used for week-day Celebrations. The Ecclesiological Society visited St. Mary's church on Feb. 25th, and afterwards assembled at the Bishop's residence, when the rector, the Rev. R. Howel Brown, read a paper on "Utility as a factor in Church architecture." Among the Presbyterian members of the society who were present, was the Rev. J. Marshall Lang, minister of the Barony church.

THERE is a story at Cambridge that the famous Dr. Whewell missed a bishopric through a slip of the tongue. When the Queen visited Trinity with the Prince Consort, and the great gates were thrown open which are never opened but to the sovereign, Dr. Whewell is said to have addressed her Majesty: "Welcome, madam, to my college." "Our college," was the royal response. It is said that the Queen will find herself at Cimiez, far removed as it is from England, with certain rights to enter the Convent of Recolleat. No stranger is permitted to enter except the greatest lady in France, for the time being, and there can be no question that her Majesty answers that description. Whether she will exercise her rights is another matter. The last time the Convent gates opened was to receive the Empress of Russia, in 1885.

A MEMORIAL window to Izaak Walton, the loyal Churchman, gentler angler, and loving biographer of some of the best men of his time, has been placed in the church of St. Dunstan-in-the-West. This was the parish in which Walton in which he filled more than one parochial office. window was unveiled a few weeks ago. It contains, as the central figure, Walton himself, taken from the statue made for the great screen of Winchester cathedral, and on the right and left, portraits of the eminent and pious men whose lives he had made it his business to delineate for the benefit of posterity. A tablet has also been set up outside the church to record the event of the construction of the window. The project here fulfilled was the outcome of the tercentenary celebration of the birth of Walton, which took place last September.

THE Presbyterians celebrated Holy Week this year by a week of prayer or foreign missions, upon recommendation of the "G embly." A reason stated for such exceptional cele tion was that the time had been by usage th Holy Week of the Church. There is much meaning in such a concession. Part of the concession was that "Sabbath," April 14th, Easter Day, should be kept as the feast of the Resurrection of Christ. Easter was celebrated by the whole community without distinction of "denomination," in the sense of the Church's festival. The market report in New York is that considerably more than 1,000,000 Easter lilies were sold to the public. The price for lily plants reached as high as $10 each. Other flowers found ready purchasers.

THERE is a report that the Rev. Mr. Ferguson, whose defiance of the teaching of the Church which has commissioned him, upon the strength of his promises, to be one of her authorized teachers, created something of a sensation recently, has purchased a farm and is about to devote himself to the peaceful pursuits of agriculture. If he is the man we take him to be, this cannot be because he feared to face an ecclesiastical trial, at which he announced that the Church, not he, would be the real defendant, but because he has become convinced that his position was untenable. Farming has sometimes been recommended as a cure for intellectual aberrations, perhaps it may be the best remedy also for a distorted ethical constitution.

FATHER IGNATIUS delivered each week during Lent a series of addresses in the Portman Rooms, Baker street, London. On Mid Lent Sunday, his subjects were: "The bondmaid Hagar, and the Hagars of London," "We, the clergy of to-day," and "The Prophet that should come into the world." Of course he spoke in his usual trenchant, not to say extreme, style. The clergy, he said, were educated, moral gentlemen, but that was not enough, it was the duty of the clergy to carry Christ's message—to preach the Gospel, and it was a sad experience that in many of our churches Christ was not preached, and why? Because the clergy themselves did not believe! The preacher also made some critical remarks on Canon Gore and the Bishop of Hereford. He announced that on Good Friday he would preach the Three Hours. During the week before Passion Sunday he delivered Lent addresses in Hampstead Town Hall.

HANBURY'S CHARITY is an endowment founded by an enthusiastic Churchman for the maintenance of certain schools, under the condition that the children in them should forever be brought up in the faith of the Church of England. The trust funds are administered by the organization known as the "Charity Commissioners." These gentlemen—the donor being now long dead, though the Church of England is still alive—now coolly propose to alter the terms of the trust to a rule that the pupils shall be brought up in "the principles of the Christian Faith, in the case of children whose parents so desire," which seems to imply that in the case of those whose parents have no preference, no principles of religion will be taught. The change requires the Queen's consent, and accordingly, Lord Cross has succeeded in carrying in the House of Lords an address praying her to withhold it.

THOSE who think that the Puritan spirit has passed away in New England, should peruse the law recently passed by the Massachusetts Legislature to regulate the observance of the Lord's Day. Among other provisions is one declaring that no entertainment shall be given on Sunday to which an admission fee is charged. It makes any person attending a performance in violation of the law liable to a fine of $5, and says: "Whoever on the Lord's Day keeps open his shop, warehouse, or work house, or does any manual labor, business, or work, except works of necessity and charity, or takes part in any sport, game, or play except a sacred concert, shall be punished by a fine of $50 for each offense, and the owner of any hall in which said law is violated is liable to a fine of $500." It does not seem difficult to secure legislation of this character. Several States have much more stringent Sabbatarian laws than this. Very likely there is something equally severe already on the Massachusetts' statute books. The trouble is to enforce the law after it is made, and this there is rarely any serious attempt to do.

SINCE the letter of the Presiding Bishop setting forth the needs of the missionary treasury was given to the Church, there have been received from individuals two gifts of $2,000 and five of $1,000, besides a number of offerings in smaller sums from parishes and individuals, and pledges for a future date to a considerable amount. This is encouraging so far as it goes, but more than $50,000 is still needed if the pledges through a Bishop, which have been announced already, are to be made available. In communicating the above facts, Dr. Langford mentions the case of "a highly esteemed missionary in one of the remote and desolate regions of our country" who has, with the co-operation of his wife, subscribed $100. This is highly admirable as a specimen of the self-sacrifice of which our noble missionaries are capable, but it ought not to suggest the idea that deficiencies may be made up by rebates on the scanty stipends of those laboring in the harvest field. We trust that the contributions from other sources will soon be so large that it will be unnecessary to accept offerings of this kind.

DURING the vacancy of the diocese of Hereford, the Archbishop of Canterbury became by law the guardian of the spiritualities of the see. This diocese lies partly in Wales and a large number of its parishes would be affected by the Welsh Disestablishment Bill. The Archbishop accordingly wrote to the authorities there, advising the formation of parochial committees everywhere to resist the proposed measures. Members of the Great Chapter, rural deans, and archdeacons were all of them persons whose responsibility was increased during the vacancy of a see. "Their responsibility," he said, "certainly includes taking measures to meet emergencies. If the present emergency is not met at the right moment, there will be nothing to meet it with. It is here and waits for no one." This action on the part of the Archbishop, is highly significant, in view of the situation. The new Bishop, Dr. Percival, who was consecrated at Westminster the other day, is in favor of the Bill, and for that reason, as it is supposed, he was appointed to the see, and elected by the Chapter under the vague terrors of *præmunire*. The action of the Archbishop has set on foot an organized opposition to the declared policy of the new Bishop. It would have been simpler to insist upon the right of the Chapter to refuse his election, but that would not be in accordance with English ways.

IN Paris, in those churches in favor with the fashionable world, the last Mass is said at 12 noon; and a single prominent church has a dispensation to commence the Mass at 1 P. M. (or Evening Communion!). ——Owing to the great prevalence of the influenza epidemic, it is reported that a dispensation from Rome was received in England forbidding all fasting and abstinence during Lent.——A young woman in California has sued a Methodist preacher for slanderous praying, which was as follows: "O Lord, vouchsafe Thy saving grace to the librarian of the city library, and cleanse her from all sin, and make her a woman worthy of her office." He claims that the prayer is "privileged," but the judge says not, and the young woman will doubtless be awarded damages. Such incidents suggest the great advantage of using the Book of Common Prayer in public worship.——Here is a parish council story from "Peter Lombard" of *The Church Times*: "Farmer Werts was so popular with the members of the new council that he was unanimously elected chairman at the first meeting. Naturally he was much gratified, and, on taking his seat, he said emphatically: "I assure you, gentlemen, all, that I don't intend to be either partial or impartial, but to do my duty."——An English clergyman has been preaching two courses of sermons, entitled, "Rebellion, rags, and ruin," and "Repentance, robes, and rapture."——The Aitken Bible, a copy of which has just been sold in Boston for $300, is claimed to have been the first Bible in the English language ever printed in America. The imprint is as follows: "Printed and sold by R. Aitken, at Pope's Head, three doors above the coffee-house in Market-st., MDCCLXXXII."

The Board of Missions

As the day for the stated meeting of the Board of Managers fell in Holy Week and no quorum was present, adjournment was taken until Wednesday, April 17th, when there were in attendance three of the bishops, seven presbyters, and four laymen. The Rt. Rev. Dr. Scarborough was called to the chair.

In connection with the treasurer's report the general secretary read two letters from one of the bishops, announcing pledges from two gentlemen in his diocese each for the sum of $10,000, and signifying the possibility that another tenth would be taken through him, provided those were found who would make up the other seven-tenths of the debt of $100,000. Attention was also called to two individual gifts of $2,000 each and two of $1,000 each, besides some gifts of smaller amount, which had been received since the Presiding Bishop's letter was issued.

Referring to the action of the Commission on Work among the Colored People, noticed in the last abstract, a letter was read from Miss Julia C. Emery, secretary of the Woman's Auxiliary, stating that while she felt that the interest of the auxiliary in every department of mission work should be largely increased, she would gladly endeavor to increase it in the direction specified. She was not, however, cognizant of any especial lack of interest in the department of colored work. She stated facts culled from recent reports of the auxiliary, showing what had been done in this direction.

Communications were at hand from seven of the domestic bishops with regard to missionary work under their charge, and in the two instances where it was required, confirmatory action was had.

A letter was submitted from Bishop Schereschewsky expressing his satisfaction with the committee appointed by the Board to examine his translation of the Holy Scripture into Wen-li, the literary language of China, and responses were at hand from the Rev. Drs. Martin and Blodget of the said committee, accepting their appointment and expressing much interest in the matter.

Letters were received from Bishops Graves and McKim and several of their missionaries, some of which will be published. Bishop Graves stated that he had been advised that the St. Andrew's Brotherhood would send Dr. Ludlow, of Seattle, to China next autumn as a medical missionary. The Rev. Y. K. Yen was heard from at Detroit *en route* to China, in which city he had met engagements. He had also appointments in Ann Arbor, Chicago, and St. Paul. Mr. James Chappell, of Toronto, was appointed a missionary to Japan from the date of his ordination to the diaconate.

Conference of Theological Schools

The annual conference of the theological schools of the Church began at 10 o'clock on April 17th, at St. John's memorial chapel, Cambridge, Mass., with a celebration of the Holy Communion. Dean Hodges officiated, assisted by Prof. Johnson.

After the service, the conference adjourned to the library of the adjoining deanery. There were present: Dean Hodges, and Profs. Allen, Kellner, and Steenstra, of the Episcopal Divinity School, Cambridge; Profs. Body, Riley, and Walpole, of the General Theological Seminary, New York; Prof. Johnson, of the Berkeley Divinity School, Middleton, Conn.; Profs. Batten and James, of the Philadelphia Divinity School; and Prof. Webb, of Nashotah, Wis. For various reasons, there were not as many institutions represented as at the last conference.

On motion of the secretary, Dean Hodges was called to the chair. The session lasted (with recess for lunch) until 5 P. M. Reports were made by committees appointed at the last meeting upon, 1st. A uniform scheme of questions for canonical examinations. 2nd. On the occurrence of canonical examinations during term time. 3rd. Upon the methods of teaching in systematic divinity and, homiletics, and pastoral theology, in the different schools. There was much friendly and interesting discussion, in which nearly all present took part. The proposed revised canons on examinations were gone over in detail, and various changes and amendments adopted, to be referred to the Committee on Revision. This occupied much of the time.

A committee of arrangements was appointed, consisting of Dean Hodges, Dean Hoffman, and Prof. Batten, to determine the time and place of the next conference.

Altogether, the meeting was profitable and enjoyable, and those present felt that only good can come from thus meeting together, comparing methods, and hearing suggestions for the advancement of the seminaries in their most important work.

Canada

St. Matthew's church, London, diocese of Huron, being now too small for the needs of the congregation, a new building is to be erected on the site of the present one, which, it is thought, will cost about $10,000. All Saints' church, Collingwood, has been thoroughly renovated, and the chancel enlarged. A new bell, nearly a ton in weight, and new windows have been procured. A special course of sermons was given on Sunday evenings during Lent, in Memorial church, by the various city clergy in London. The Rev. Mr. Howitt, of Hamilton, held a Mission in St. James' lately, and by request the services were continued another week. St. John's church, Brussels, has been greatly improved since the new year; a new pulpit has been put in, the Communion Table raised, and the choir seats re-arranged. A very handsome new pulpit has also just been presented to All Saints', Windsor, in memory of Walter H. Elliott. Some interesting details as to the foundation of Huron College have just been published. It was incorporated by Act of Parliament, and opened by Dr. Cronyn, first Bishop of Huron, in 1863. The inaugural address on the occasion was delivered by the Rt. Rev. Dr. McIlvaine, Bishop of Ohio. The first principal of the college was Dr. Hellmuth, afterwards Bishop of Huron. The present principal is the Rev. Herbert G. Miller, who worked in various English parishes for 11 years after ordination, until appointed to his present position.

St. Thomas' church, St. Catharines, has just had a beautiful rose window put in by the Earnest Workers of the parish. Lent was well observed in St. James' church, Guelph, diocese of Niagara, a daily service being held. The Band of Hope and Ministering Children connected with St. George's have a large membership.

The Bishop of Nova Scotia has returned from a short visit to England. Some members of the congregation have presented two beautiful, solid silver chalices to St. Paul's church, Halifax. The daily Lenten services in that church were well attended, as were also the daily devotional services for men in the Church of England Institute. A great misfortune has befallen the church at Bayfield, Antigonish, which was entirely destroyed by fire on the 17th, and all the church furniture, font, organ, and even the bell was melted. There was no insurance. The people are distressed, and aid in rebuilding is earnestly asked. The quarterly meeting of the rural deanery of Annapolis was held at Weymouth recently, a number of the clergy being present. The Sunday School Convention met on the evening of the second day in the parish church. A Guild of Willing Workers has been organized in the parish to sew for the diocese of Moosonee. A Chancel Guild has also been started and a chapter of the St. Andrew's Brotherhood instituted. Stainer's "Crucifixion" was finely rendered in St. Luke's cathedral, Halifax, on the evening of March 12th, and drew a large congregation.

The noonday services for men in the church rooms at St. John's, Fredericton, were well attended. A branch of the Church Boys' Brigade was organized at Fredericton, on the 19th ult., with a membership of over 40. The deanery of St. John met in quarterly session in St. James' church on the 5th; the archdeacon and a number of the clergy were present. Bishop Kingdon held an ordination service at Rothesay, on the 10th, and a Confirmation on the evening of the same day. Archdeacon Brigstocke, of St. John, has brought the subject of Family Prayer specially before his congregation in his Lenten addresses.

Marked success has attended the missionary meetings held by the rural dean of Algoma in so many of the churches of his large deanery, of late. Steady progress is being made in church work in the parish of St. Mary's, Novar. Important improvements have been made in the church property and they are now out of debt. Port Sydney mission has just received the gift of a nice organ form of oak, to match the new organ.

The chapter of the rural deanery of Dufferin met at Manitou, diocese of Rupert's Land, on March 13th. An ordination was held at St. John's cathedral, Winnipeg, lately, by the Primate of All Canada, one candidate being ordained deacon, and two raised to the priesthood. The Daughters of the King in connection with Christ church, Winnipeg, held their annual meeting for the election of officers, lately. The Church of England Clerical Union has been re-organized in Winnipeg, and the Dean of Rupert's Land elected chairman. The Rev. H. R. Haweis, of St. James', London, Eng., whose musical and art writings are so widely known, preached in Christ church, Winnipeg, on the 3rd.

The long looked for Indian Industrial Home for Indian children, is about to be erected in or near Calgary, and will be under the management of the Church. An appeal is being made for funds to build a parsonage in the parish of Sheep Creek. Seven mission churches have been erected in the diocese of Calgary during the last three years, but many more are needed, as emigrants have settled so largely of late in the northern part.

The Rev. F. E. Wilson, who did so much in founding the Indian Homes in Algoma, is now hard at work at Salt Spring Island, diocese of Columbia. He has four stations where services are regularly held. About half of the population of the Island belong to the Anglican Church.

The annual meeting of the Convocation of Bishop's College for the conferring degrees in medicine, was held at the Synod Hall, Montreal, April 2nd. The Bishop held a Confirmation at St. Margaret's Home recently, confirming three incurable patients. A company of the Boys' Brigade in connection with All Saints' church, Montreal, has just been organized, and the first roll call showed nearly 40 names. There will be weekly drills. An enrollment has also been made in connection with St. Thomas' church. Some very handsome gifts have recently been made to the church of the Advent, Montreal, including purple Communion cloth and hangings for the penitential seasons. The sum of $1,500 has been placed at the disposal of the Rev. H. W. Kittson, curate in charge, for the benefit of the church, with which it has been decided to erect a chancel and rood screen. Christ church cathedral, Montreal, has suffered a serious loss in the death of the assistant, the Rev. W. A. Mervyn. The funeral was attended by about 30 of the clergy, the Bishop being prevented from being present, by illness. The 20th clerical meeting of the Deanery of St. Andrews was held at Lakefield on the 20th ult. The matter of the formation of a Sunday school association for the deanery was brought forward, but no action was taken and the matter was left over till the May meeting. The authorities of the Montreal diocesan theological college, have passed a resolution that tobacco be prohibited in the college and precincts. A service receiving the bell given by the children's society of the parish, to St. Stephen's church, Chambly, was held in March. The bell is now fully paid for.

On the evening of Good Friday there passed away from earth the Rev. David Armstrong, S. T. D., who was for many years a prominent member of the Synod of the diocese of Huron, Canada. He was born in Longford Co., Ireland, Dec. 28th, 1834. Entering Trinity College he first studied for the medical profession, but afterwards took up theology under the instruction of the famous Dr. Fleury. Upon graduation in theology he came to Canada with splendid testimonials, was ordained deacon by the first Bishop of Huron (Dr. Cronyn), and appointed curate of Galt under the then rector, Dr. M. Boomer, afterwards Dean of Huron. Six months after he was appointed to Mooretown parish, where he remained until about a year ago, when he retired, being instrumental in the erection of seven churches. The degree, S. T. D., *honoris causa*, was given him by Hobart College, N. Y., in 1874, and for many years he was the rural dean of Lambton. The funeral on Easter Monday was very largely attended, many persons having come long distances to be present. The Burial Service of the Church was read by the Rev. G. M. Franklin, of Wallaceburg.

New York City

At St. Andrew's church, Harlem, the Easter offering amounted to $8,500.

A series of addresses by laymen have been given on Fridays at the church of the Holy Sepulchre.

A meeting of the Church Periodical Club was held at Sherry's, Wednesday, April 24th.

On St. Mark's Day the rite of Confirmation was administered at St. Chrysostom's chapel to a class presented by the vicar, the Rev. Mr. Sill.

Grace church is to lose one of its assistant clergy, the Rev. Herbert W. Wells, who has accepted the rectorship of Christ church, Waltham, Mass.

The Guild of St. Elizabeth held a festival for the patients of the Metropolitan Hospital, at the chapel, Blackwell's Island, on the morning of Easter Monday.

The orphanage of the church of the Holy Trinity, the Rev. Dr. E. Walpole Warren, rector, is to receive the interest of a trust fund of $10,000 left by the will of the late Mrs. Cornelia Wadsworth.

The Three Hours' service at Trinity church on Good Friday, was conducted by the Rev. J. N. Blanchard, of Philadelphia, at request of Dr. Dix. The addresses were also made by Mr. Blanchard.

The annual dinner of the city alumni of Brown University was held on the evening of Tuesday in Easter week. One of the addresses was made by the Rev. Dr. David H. Greer, of St. Bartholomew's church.

At the church of the Beloved Disciple, under the new rector, the Rev. H. M. Barbour, special services will be held on the second Sunday of each month until summer, by the Brotherhood of St. Andrew.

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, where Easter flowers were omitted last year, and the money given to the poor, was this year profusely decorated at the Easter festival.

Bishop Potter presided and made an address at a crowded meeting, Thursday afternoon in Easter week, held in the Chamber of Commerce, in the interest of the State Charities Aid Association. Many persons of great promise were present.

At St. Mark's church, the rector, the Rev. Dr. J. H. Rylance, began the celebration of the centennial of the parish, which falls this week on St. Mark's Day, by preaching on Low Sunday a sermon covering the history of the church from the beginning to the present time.

Announcement is made that the Rev. Canon Mason, rector of All Hallows, Barking, London, Eng., the eminent author and preacher, has just accepted the invitation of the authorities of the General Theological Seminary to de

the course of lectures on the Bishop Paddock foundation, next year.

The third service of the Church Choral Society was held Wednesday afternoon, April 24th, and the evening of St. Mark's Day, April 25th, at the church of Zion and St. Timothy. The music consisted of Dvorak's Mass in D, Becker's cantata (Op. 50), and Bach's "Stronghold Sure." This was the last work of the society for the present season.

The Board of Estimate has just divided among charitable institutions the money received from public entertainment licenses, amounting in all to $37,228, a sum slightly smaller than that of last year. Among the institutions benefited, are St. Andrew's Convalescent Hospital, $100; St. Andrew's Infirmary for Women, $100; and St. John's Guild, $1,000.

The Associate Alumnæ of Barnard College held a meeting on the evening of Friday in Easter week, in the interest of the college. The speakers were the Rev. Dr. Arthur Brooks, Profs. Wm. Dunning and Thomas F. Fiske, of Columbia College; Messrs. Joseph H. Choate, Frederick R. Coudert, Everett P. Wheeler, Miss Garretson, of the alumnæ, and others.

The Church Club lectures, according to announcement already made, began on the afternoon of Low Sunday, in the church of the Heavenly Rest, the general theme being "Christian Unity." Bishop Gailor, of Tennessee, delivered the opening lecture, which was introductory in character. He discussed the general subject along the lines of the Lambeth "Quadrilateral," and urged the position of the Church as to the need and righteousness of unity.

The rector of St. Bartholomew's, the Rev. Dr. David H. Greer, accompanied by Mrs. Greer, left the city Easter Tuesday for about three weeks, during which period they will visit the Pacific Coast, remaining ten days in Southern California. Dr. Greer expects to return the second week in May. While he is away, arrangements have been made for special preachers: Low Sunday, the preacher was the Rev. Dr. Wm. S. Rainsford; next Sunday it will be the Bishop of Albany, and on the third Sunday after Easter, the Rev. Charles H. Babcock, rector of Grace church, Providence, R. I., of which church Dr. Greer was rector before he came to St. Bartholomew's.

On Easter Monday took place the marriage at St. Thomas' church, of the Rev. Nathan A. Seagle, the assistant minister, to Miss Emma Louise, daughter of the late John Fraser. The bride was given away by her uncle, Hon. Robert Fraser, of England, formerly a consul in this country. The Rev. Dr. Wm. H. Pott, also one of the clergy of the parish, attended the bridegroom as best man. The ushers were the Rev. St. Clair Hester, rector-elect of St. George's church, Brooklyn; the Rev. Geo. F. Clover, assistant superintendent of St. Luke's Hospital; the Rev. W. S. Barrows, of the General Theological Seminary, and the Rev. Herbert Shipman, assistant minister of Christ church. The Rev. Mr. Seagle will go abroad with his wife some time in June.

At Columbia College work is done in social science with the aid of a statistical laboratory, and "field work" in direct connection with the Charity Organization Society, the State Charities Aid Association, the University Settlement, the East Side House, and kindred institutions, which offer opportunity for insight into the actual working of social problems. With this splendid chance for "field" work, the department has gone on increasing the number of courses offered, until there are 24. The fund for the Mapes' memorial has now reached the sum of $5,200. As already announced, the memorial will take the form of an entrance arch for the new college grounds. There will be a central arch for carriages, and smaller ones each side for pedestrians.

The second of the three professors to be secured by the co-operation of Barnard and Columbia, Prof. F. N. Cole, of the University of Michigan, has just been appointed to a professorship of mathematics in Columbia College. The first of this group of appointments was made when Prof. Clark, of Amherst, was called to the chair of political economy. The third is still unannounced. Under Prof. Cole's charge, several new courses in elective and graduate mathematics will be offered at Barnard. The College Settlement chapter has now been fully organized, and has among its members the dean and members of the faculty. It has appointed two members for the electoral board, a graduate and an undergraduate.

GENERAL THEOLOGICAL SEMINARY.—The vacation of the students began in Passion Week. The session re-commenced Monday, April 22nd. Examinations for the Greek alumni prize, and the alumni prize in ecclesiastical history, were conducted Friday, April 19th, and Saturday, April 20th. The prizes will be awarded during Commencement week. An additional impetus to win prizes is given by entering the names of all prize men in the alumni prize book, which is kept in the library, and their publication in the annual report made by the faculty to the trustees. A feature of the Easter Celebration was the assembling of the students in the tower of the chapel at six in the morning, where for half an hour they sang Easter carols. The chimes then rang, and the early Celebration of the Eucharist took place.

Philadelphia

A fair was held in the parish building of St. Michael's church, Germantown, on the 17th inst., and the proceeds were handed to Bishop Talbot for the work in his missionary jurisdiction.

A fine alms bason has recently been presented to St. Matthew's church, Francisville, by Miss S. Randall. In the bowl, the sacred monogram, I. H. S. is engraved, and around the rim are the words "To the glory of God."

The class confirmed at St. James' church, the Rev. J. N. Blanchard, rector, on Tuesday in Holy Week, was the largest in the history of the parish. Easter Day the number of Communions made were: at 6:30, 266; at 8, 204; at 11, 132; or 602 in all. There are over 800 communicants now in the parish.

There was a large attendance at the Broad st. theatre, on Friday afternoon, 19th inst., when the "Paint and Powder Club," of Baltimore, gave the first and only production of their comic opera, "Joan of Arc;" the proceeds being devoted to the Church Home for Children, at Angora. There were 106 lady patronesses, including Mrs. Whitaker, Mrs. Wm. Bacon Stevens, Mrs. James. W. Robins, and Mrs. R. A. Edwards, the remainder being all prominent Churchwomen.

St. David's, Manayunk, celebrated the 60th anniversary of its school on the afternoon of Easter Day. The services began with a processional, participated in by the children. The rector, the Rev. F. A. D. Launt, conducted the services, and an address was made by the Rev. W. H. Cavanagh. Missionary offerings to the amount of $468.21 were received. The school is in a flourishing condition, there being (including the school in West Manayunk) 335 in attendance, as per report made to the convention in May, 1894.

The offerings on Easter Day at Holy Trinity, devoted to liquidating the mortgage on the parish house, were $30,000, which was more than enough for the purpose. In other churches, large amounts were received, among which may be named: Grace, $3,720.04; Transfiguration, $1,026; Covenant, $1,200; Holy Apostles, $1,895 97. In the last named church, at the anniversary, the Sunday schools and Bible classes handed in $2,404.81, a part for parish purposes, and the balance for missions, the Sunday school being No. 1 of the junior auxiliary to the Board of Missions. The Easter offerings of the memorial chapel of the Holy Communion were $428 50.

At the meeting of the South-west Convocation, held on Easter Monday, in the parish house of Holy Trinity church, it was decided to postpone all missionary meetings until the autumn. The Rev. Wm. Ayer, of the chapel of the Holy Communion, referred to the growing community in his district, and said that the public school building in course of erection, opposite the chapel, would still farther attract new residents, and enlarge the attendance at the chapel. Adverse comments were made on the increased allotment made on each church in the convocation for missionary work during the year. It was said that, in the majority of cases, the collections did not reach the amount of the allotments, and the balances had to be made up by a few individuals.

In the exhibition by the School of Art Needlework, now open free to the public, in the committee rooms of the School of Industrial Art, Broad and Pine sts., ecclesiastical embroidery is a distinctive phase, and the most elaborate exhibit in the collection is a handsome altar set, prepared for the World's Fair, where it was awarded a medal. The set includes the altar cloth, pulpit fall, chalice veil, burse, and stole. The altar cloth, being designed for festive days, is of lustrous white ecclesiastical silk. The design carried across the extreme length of the frontal has for its centre a floriated Greek cross, embroidered in solid effects of gold thread, the angles between the arms being studded with the full blown Rose of Sharon. The cross is balanced by panels, in which the rose *motif* is repeated with the *fleur-de-lis* decoratively treated in gold. The whole design relies for its effect on the harmonious shadings and blendings of colors, delicate pinks, soft, grayish greens, with dark and light blues. The super-frontal and the remaining articles of the set accord with the frontal in the selection of colors and manner of execution.

By an order issued on the 11th inst. from the headquarters of the National Guard, "Captain Samuel D. McConnell, chaplain of the 1st Regt. Infantry, is given leave of absence May 1st to Sept. 1st, with permission to go beyond the sea." A number of his friends, including several of the vestry of St. Stephen's church, tendered him a dinner on the evening of Tuesday in Easter week, at the Continental Hotel, in anticipation of his approaching visit to Europe for an extended tour. Hon. Wm. H. Armstrong presided, and among those present were Bishop Whitaker, Bishop Vincent, Justices Williams and Green of the Supreme Court of Pennsylvania, Rev. Messrs. W. B. Bodine, D. D., J. L. Miller, and many well-known citizens. The Rev. Dr. McConnell, in replying to Mr. Armstrong's address, paid an eloquent tribute to the hearty co operation which he had received from the clergy, his assistants, the vestry, his congregation, and his chief pastor, Bishop Whitaker. Other addresses were made by the Bishop, Justice Williams, Messrs. Cleeman and Lewis, of the vestry, Hon. Charles Emory Smith, Bishop Vincent, and the Rev. Dr. Bodine.

Confirmations reported, viz: St. Stephen's, Wissahickon, 30; Evangelist's, 8; St. Thomas', 26; Christ church, Germantown, 33; Grace, Mt. Airy, 16; Holy Apostles, 61; All Souls for the Deaf, 27; St. Timothy, Roxboro' (including one from St. Stephen's, Wissahickon), 54; St. John's, Northern Liberties, 20; Incarnation (including two from St. Simeon's and two from the Swarthmore mission), 27; St. Luke's (including one from the Advocate), 18; Holy Trinity memorial, 32; Messiah, Broad and Federal sts. (including one from St. John Chrysostom), 16; Covenant, 71; Crucifixion (including one from St. Thomas'), 30; old St. Peter's, 50; old St. Andrew's, 21; Resurrection, 16; Epiphany (including one from Holy Apostles), 31; St. Stephen's, 50; St. James' (including an invalid in private), 70; Holy Trinity, 56; the Saviour, 35; Grace (including 16 from Grace chapel and one from St. Mary's, Wayne), 33; St. Mark's (including two from the Evangelists'), 113; Christ church chapel, 23; Old Christ church, 16; All Saints', Moyamensing, 9; Transfiguration, 13; total from March 20th to Easter Day (including Chester and West Chester), 1,066.

At St. John the Evangelist's, the Rev. John Moncure, rector, the Holy Eucharist was celebrated "very early in the morning" on Easter Day, and in nearly all of our congregations the early Celebration was the rule, and not the exception. At St. Mark's, there were five Celebrations, at the later one, Gounod's "St. Cecilia" was finely rendered by the vested choir; it was truly devotional in feeling and of artistic effect. The sermon was preached by the rector, the Rev. Dr. A. G. Mortimer, whose theme was "Love" as exemplified by the visit of the holy women to the tomb. At St. Clement's church a solemn procession was made before the high Celebration, when Mozart's 7th Mass was sung by the vested choir, assisted by a quartette of stringed instruments and horns. The Rev. G.T. Griffith was the celebrant, assisted by the Rev. Messrs. J. G. Ewens and G. H. Moffett, rector, who also preached both morning and evening. After the sermon at Evensong there was a solemn procession around the edifice, concluding with a *Te Deum*, (Woodward's in E♭) before the high altar. At the church of the Ascension, the Rev. G. Woolsey Hodge, rector, there were four Celebrations, and at the later one, Gounod's Mass of the "Sacred Heart" was given entire. At the Evangelists the Rev. Dr. Henry R. Percival, rector, there was a solemn High Celebration, preceded by two plain Celebrations; and the same may be recorded of St. Elizabeth's, the Rev. M. L. Cowl, rector. No elaborate attempts were made at old Christ church, but the great east window was filled with palms, lilies, and hydrangeas arranged in a pleasing and effective manner. According to ancient custom, which has obtained in this church for over a century, the Bishop of Pennsylvania has always officiated on the morning of Easter Day; and on this occasion Bishop Whitaker administered the rite of Confirmation to 16 persons, presented by the rector, the Rev. Dr. C. Ellis Stevens. Trinity church, Southwark, the Rev. H. F. Fuller, rector, had an orchestral accompaniment both morning and evening. At the latter service, the processional hymn, 514, "We march, we march to victory," was sung to music composed by the Rev. Dr. Mortimer, rector of St. Mark's. A new morning service by P. Darlington de Coster, choirmaster of the church of the Atonement, was given for the first time on Easter Day. The *Te Deum* in C has been dedicated to the rector, the Rev. Dr. I. N. Stanger. Myles B. Foster's Communion service complete was sung at the high choral Celebration at St. Timothy's church, Roxboro, the Rev. R. E. Dennison, rector, under the direction of Professor A. B. Hutchins, choir master. In St. Luke's church, Germantown, Calkins' Mass in G was sung at the late Communion, the Rev. H. S. Fisher was the celebrant, assisted by the rector, the Rev. Dr. Samuel Upjohn, and the Rev. H. Gummey. The sermon was preached by the rector, his subject being "The Resurrection." Friends decorated the graves in the churchyard with Easter lilies, hydrangeas, and cut flowers. Many of the "God's acres" throughout the city and suburbs, were likewise adorned with a profusion of potted plants, wreaths of evergreens, immortelles, etc.

Diocesan News

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

CITY.—At St. Philip's the Lenten services were particularly well attended. The Easter Communions were almost double the number of last year. During Easter week a fair was held in the new parish house which realized $320. This will reduce the debt on the parish house to $600, which it is hoped will be paid in a short time.

The Rev. Francis B. Dunham, rector of the church of the Redeemer, South Park, passed to the rest of Paradise last Monday morning. He had been in failing health for some time, and was about to take a vacation trip to Idaho. A more extended notice of his life and work will appear in our next issue.

EDGEWATER.—The beautiful little church of the Atonement had four services on Easter Day, the Rev. F. W. Keator officiating at all of them. The music at the 11 o'clock service was from *Missa de Angelis*, finely rendered by the choir of men and boys.

AUSTIN.—The decorations at St. Paul's were confined to the chancel. There was a good musical programme, with processional and recessional. The rector, the Rev. Luther Pardee, made an appeal for funds for the erection of a new church edifice.

OAK PARK.—Easter services at Grace church were very attractive. There were three celebrations of the Holy Communion; 273 communicated—172 were at the early, and 61 at the high, Celebration. The music was well rendered by the vested choir, under the direction of Mr. Short. The rector, the Rev. Chas. G. Anderson, preached. The offering for the new church building amounted to $5,805 80.

WILMETTE.—The services at St. Augustine's mission, on Easter Day, commenced with a celebration of the Holy Communion at 7 A. M., followed by Morning Prayer at 11 o'clock, and a children's service at 4 in the afternoon. There were 32 communicants present at the early service, and the offering amounted to $325, of which $50 came from the Sunday school. The chapel was crowded at all services, and it is probable a church building will be erected during the coming summer.

NAPERVILLE.—St. John's church had a very encouraging Easter. In response to an appeal by the Rev. F. J. Hall, who has been appointed in charge until Oct. 1st, a debt of $150 was wiped out and the pledge list for current expenses increased. The chancel was tastefully decorated with lilies and other flowers, and the music was most heartily rendered. All of the communicants in the parish seem to have received, with one or two exceptions where infirmities prevented.

RAVENSWOOD.—The first Celebration at All Saints' was full choral at 6 o'clock, sung by the 30 choristers; 100 communicants partook of the Holy Eucharist, while at the service held at 8, 50 more availed themselves of the privileges of the Church. At the High Celebration at 11 o'clock "Tours' Mass" was sung, the choristers entering the church singing, "The strife is o'er, the battle done." The Rev. C. R. D. Crittenton, the priest in charge, officiated. This church has recently received a bequest of $5,000 from Mrs. E. J. Sargent, which will be used for whatever purpose the Bishop may direct.

ROCKFORD.—Emmanuel church had large congregations on Easter Day, accommodations proving insufficient for those who came at 10:30. The music, consisting of Monk's Communion Service in C, and Stainer's anthem, "Awake thou that sleepest," was carefully prepared and excellently rendered by the surpliced choir, under the direction of Prof. Ayres. In the afternoon there was a procession of the Sunday school, with choral Evensong, and an address by the rector, the Rev. Wyllys Rede. The offerings of the day towards the payment of the parish debt, amounted to $516. In the absence of the rector, Dean Fleetwood officiated on the 1st Sunday after Easter.

WHEATON.—Under the rectorship of the Rev. A. Mead Burgess, Trinity church has put on new life. During the past nine months the congregation has grown to a gratifying extent. Easter was a very happy day to the Church people there. "Cooper's Communion Service," sung by the choir boys, under the direction of the rector's wife, was an enjoyable surprise to all. A beautiful Communion service was presented to the church by the rector and his wife. There was also given as a memorial of the late Mrs. E. V. Peironnet an altar cross; another gift was the fair linen altar cloth; the chancel guild provided new hangings for the chancel; the Sunday school children gave a very liberal offering for missions, and also presented to the choir a handsome processional cross. In May a new pipe organ will be placed in the church.

HARVARD.—On Palm Sunday at Christ church eight persons were baptized Easter Day. The music rendered by a choir of 25 boys and two men, was inspiring to a marked degree. The altar was gracefully adorned with lights and flowers. On Tuesday in Easter week, the Bishop made his visitation, and confirmed a class of 12, making a total of 36 during the present pastorate, which began April 2, 1892. By a coincidence, the Baptisms during this time amount to 36. The Bishop expressed himself as pleased with the work being done, especially among the youth and young men. The Bishop's sermon was based on the words: "O God, Thou art my God, early will I seek Thee." Ps. 63: 1. At the early Celebration the following morning, the Bishop was celebrant, assisted by the priest in charge, the Rev. J. B. Williams, and his server. All the newly confirmed were present, with a goodly number of the faithful.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

ALBANY.—During the course of the Bishop's visitations to the city churches in Holy Week the rite of Confirmation was administered to 251 persons.

The death of the Rev. J. W. Stewart, lately rector of Trinity church, Athens, is announced. He was for 54 years a priest of the Church, but retired some time ago. He died at Poughkeepsie.

On Wednesday of Holy Week Sister Miriam, of the Diocesan Sisterhood of the Holy Child Jesus, passed away as she was entering upon a good work for God and the Church, being only 27 years of age. The Burial Office was said by the Bishop in the cathedral on Easter Eve.

The powers of the Bible and Common Prayer Book Society have been enlarged, and it is now enabled to distribute hymnals and, under certain restrictions, religious literature. These new powers will largely increase the former efficient work of the society.

The offering on Easter Day at St. Peter's church was for the purchase of the lot on which the new rectory will stand. The necessity of raising the money was fully understood and the generous response of the parishioners made a total offering of $14,000.

A new festival altar cloth has been presented to All Saints' cathedral and was accepted and blessed by the Bishop on Easter Eve. The cloth was made partly in England and partly by the Sisters of St. Margaret in Boston; it is considered by them their choicest piece of work. It was presented by St. Mary's Guild and its embroidery class, aided by their many friends.

Among the Easter gifts to the church of the Holy Innocents were a beautifully worked altar scarf made by one of the communicants of the congregation, and a Bible bound in costly red morocco, bearing the inscription, "To the glory of God and in memory of John Shaw. Presented by his daughter."

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

¶ It is matter of congratulation that Bishop Coxe, despite his more than threescore years and ten, continues the active duties of his episcopate with seemingly natural force unabated. His time was fully occupied during Lent, Sundays and week days, in travel, services, sermons, and Confirmations. In Rochester, on the Sundays in Lent, large classes were presented for Confirmation, and the returns from the Buffalo parishes, so far as ascertained, show the following: Grace, 33; St. Andrew's, 11; St. Barnabas', 17; St. Philip's, 5; St. Paul's, 56; St. James', 74; Trinity, 28; Ascension, 30; Good Shepherd, 6.

A feature of the Easter services in the church of the Good Shepherd, Buffalo, was the presentation of a brass altar desk by Mrs. E. C. Erstaphieve, in memory of her parents, Alexis A. and Emily Erstaphieve, for many years communicants of Trinity parish. At the evening service eight men were formally received into the chapter of the Brotherhood of St. Andrew.

A pulpit in oak and brass was presented to Trinity church, Fredonia, on Easter Day, by four persons, in memory of J. J. P. Landers, A. L. Putnam, LeRoy Atwood, and H. J. Newton, M. D.

SPRINGVILLE.—Bishop Coxe laid the corner-stone of St. Paul's church on Tuesday in Holy Week. The Bishop was assisted in the services by the general missionary, the Very Rev. Dean Bennett, and the Rev. T. W. Atwood. Mr. W. Corning Townsend, of Buffalo, was also present, representing the Laymen's League, whose missionary labors have planted the Church in this village. The Bishop confirmed four persons in this mission.

JAMESTOWN.—At St. Luke's, on Easter Day, the number of communicants receiving was much larger than in any year previous. The rector, the Rev. A. S. Dealey, preached from Rev. 1: 17, 18, and showed that the words of the text were an assurance of our immortality. The offerings of the congregation amounted to about $350.

MEDINA.—At St. John's church, on Easter Day, the office for Holy Communion was Tours in F. The number of communicants receiving was the largest in the history of the parish. The Lenten offerings of the Sunday school were for our missions in China.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

The Lenten daily services for business men have been attended in Omaha better this year than in previous years; they have been conducted in turn by the Bishop, Dean Gardner, Canons Doherty, Llwyd, and Whitmarsh, and the Rev. Messrs. A. W. Macnab, John Williams, H. P. Silver, and I. P. Johnson. The Confirmations in the city parishes during Holy Week were numerous; at the cathedral a class of nearly 60 was presented. The congregations were large at the various services during Holy Week, and the services were more frequent than in former years; especially was this the case on Good Friday, nearly every church observing the Three Hours' service; at the cathedral nearly or quite 200 were present. Special Baptismal services were held in the cathedral, St. Philip's, and other churches on Easter Even.

Easter Day was marked by an unusual number of communicants at the early service at the cathedral, the Bishop celebrant, assisted by the dean; nearly 400 communicated at the first service; at the midday Celebration, almost 200 more. At the Good Shepherd there was a "sunrise" Celebration; at the midday service the Bishop celebrated and preached. In fact, everywhere large congregations, numerous communicants, decorations more elaborate and effective than usual, and musical services of surpassing merit, were the characteristics of this Easter in the see city.

At St. Martin's, South Omaha, the introduction of a surpliced choir, the use for the first time of a beautiful set of altar hangings, made and richly embroidered in the mission, and the gift of a handsome processional cross by Mr. Lott, as a memorial of a child in Paradise, marked the day auspiciously.

At Wymore, Canon Whitmarsh baptized four children and two adults, making six adults baptized within a week or two in this small mission; the chapel was lavishly decorated with potted plants, the congregations were good.

The Bishop is on a lengthened visitation tour in the North Platte, and is cheered by encouraging signs wherever he goes. The recent rains have cheered and encouraged the farmers, and trade of all kinds has received a considerable impetus that will react on Church matters. Farmers who, it was thought, had abandoned their farms and left the State finally, are daily returning in large numbers.

The Rev. A. W. Macnab is about soon to leave Omaha, having accepted the position of canon missioner in the diocese of Toronto. He will be greatly missed, and followed to his new post of duty with the good wishes of all who know him. The annual council will meet May 15th only to adjourn till 29th, the Bishop's duties on the Board of Missions calling him to New York on the 14th of May

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

Bishop Dudley made his annual visitation to the city parishes of Louisville during Holy Week. The largest class presented from any one church was at the cathedral, where 53 were confirmed; at Calvary there were 33; at St. Andrew's, 31; St. Paul's, 22; the number from other churches swell the aggregate to over 200. The Bishop, during this visit, also laid the corner-stone of St. Mark's church, at Clifton, a suburb of Louisville; when completed it will be a handsome stone structure.

The Easter celebrations were of unusual interest, both as to the elaborate floral decorations and the high order of the music. At Christ church cathedral, the programme included at High Celebration, for the Introit, "Praise His awful name," from Spohr's "Last Judgment;" the offertory being "Awake thou that sleepest," which, with Gounod's Mass, was rendered by the vested boy choir, accompanied by an instrumental band, in thrilling, reverential effect. A very gratifying feature of the day was the large offertories, and the presentation of several memorials; at St. Andrew's, a memorial pulpit, the gift of the children of Mrs. Eliza D. Robinson, has a base of antique oak, with a superstructure of antique brass fret work, ornamented with emblems of Faith, Hope, and Charity, and the figures of St. Andrew and St. Peter, the inscription being,

"To the glory of God and in loving memory of Eliza Deane Robinson."

A handsome gilt vase, a memorial of Miss Lucy Jacob, was placed upon the altar of Christ cathedral, by Mr. John I. Jacob.

The church of the Ascension, Frankfort, has inaugurated a vested choir of boys and girls, drilled and organized by a thorough musician and Churchwoman, Miss Judith C. Drane, a member of the parish. The choir has already produced a good impression for the betterment of the parish life.

The death of Wm. Cornwall, Sr., of Christ church cathedral, is a severe loss to this diocese; for more than 50 years he had served Christ church parish in faithful efforts for upbuilding and promoting its usefulness, and during this period he had been its delegate to the annual diocesan conventions, for 36 years delegate to the General Convention of the Church, and for about the same period had served as a member and the secretary of the Standing Committee, leaving his impress upon the history of the entire Church, there being few who have served so long and so faithfully; for 25 years past as lay reader he had ministered to St. James' church, Cane Run, in Jefferson co.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

MASON CITY—At St. John's church, Wednesday evening, April 17th, Bishop Perry confirmed a class of eight persons, after delivering an impressive sermon. The Bishop gave those who received the laying on of hands a solemn address, on the privileges and responsibilities of the Christian life. Another class for Confirmation will be organized soon.

FORT MADISON—The Easter services at Hope church were crowded, although the new transept (not yet finished) was used for the first time, giving additional seating for about 150. At the solemn High Celebration at 6 o'clock, Monk's Mass in C was well sung by the vested and ladies' auxiliary choirs, numbering 58 voices, with piano and organ accom-

paniment. There was a low Celebration at 8 o'clock, and choral Morning Prayer at 11 o'clock, when the Delta Commandery K. T. was officially present. The antiphonal rendering of the anthem and Psalms to Gregorian tones was excellent, and selections from the Messiah with the Hallelujah chorus were sung as the anthem at all services. Vespers with instruction to the children were sung at 3:30, and at 7:30 an Evensong festival, at the close of which the rector's gold cross for reverent and faithful work was suitably presented to Roy Smith, who had never lost a mark during the past year. Several beautiful Prayer Books in scarlet morocco were also awarded to the boys. The total offering was $311.12.

New Hampshire

William Woodruff Niles, D. D., Bishop

BISHOP'S APPOINTMENTS

MAY

31. St. Paul's church, Concord.

JUNE

2. A. M., St. Mark's, Ashland; evening, chapel of the Holy Cross, Holderness School.
7. Christ church, Exeter.
9. Church of the Good Shepherd, Nashua.
16. St. Stephen's, Pittsfield.
21. Evening, St. Thomas', Hanover.
23. St. James', Keene.
28. Evening, Grace church, Manchester.
30. A. M., Trinity, Claremont; evening, Union, West Claremont.

JULY

1. Evening, St. Luke's, Charlestown.
2. P. M., St. Peter's, Drewsville.
5. Trinity, Tilton.
7. St. Paul's, Lancaster.
8. All Saints', Littleton.
14. St. Andrew's-by-the-Sea, Rye Beach.
16. St. James', Laconia.

Maryland

William Paret, D.D., LL.D., Bishop

BALTIMORE.—When the Rev. Julius E. Grammer, D. D., took charge of Trinity church in April, 1894, it had only 10 communicants, and eight families. Now it has 200 communicants representing 145 families, a flourishing Sunday school of 150 pupils, an industrial school attended by 250 children, a night school for boys, a corps of 55 teachers, an energetic brotherhood, and new parish and Sunday school libraries.

The Memorial church chapter of the Brotherhood of St. Andrew has opened a dairy lunch with reading and smoking room attachments, at 907 N. Howard st. It is intended as a factor in the cause of temperance and sobriety. The best in the light lunch line will be sold at nominal rates. The smoking and reading rooms are free to everybody, and the library comprises standard books and current literature. It is the first enterprise of the kind to be established in this city.

The guild of the Memorial church of All Saints', which is one of the largest in the city, has elected the following officers: Thos. E. Goode, president; Wm. F. Ackerman, vice-president; Chas. G. Smith, secretary; Rob't F. Gibson, treasurer; Wm. Magee and Frank S. Chavannes, executive committee.

Bishop Paret confirmed a class of 14 persons at the church of St. John the Baptist on Friday, April 12th. He confirmed a class of 17 on Easter Monday at St. Andrew's church.

The hymns and chants of the Rev. J. S. B. Hodges, S. T. D., rector of St. Paul's church, were sung in a large number of churches in the city on Easter Day.

The decorations at Emmanuel church on Easter Day were beautiful and elaborate. A special feature was a cross ten feet high, made of azalias. The extremities of the cross were white, gradually turning to light pink, and finally to crimson at the centre. A beautiful drapery of smilax hid the pulpit. In the centre of the drapery was wrought a cross of yellow jonquils.

Easter Day the Bishop confirmed a class of 15 at St. Thomas' church, Baltimore co., in the morning, and at night a class of 47 at Advent chapel, in the city.

Ayer's Mass was sung in St. Luke's church, the Rev. W. A. Coale, rector, at six o'clock in the morning, Easter Day. At 11 o'clock the impressive St. Cecilia Mass was rendered by the choir, under the direction of Mr. C. Cawthorne Carter, organist and choirmaster. In the afternoon, at 4 o'clock, the children's festival was held, each scholar being presented with a blooming plant in a pot. At night the rector preached on "The Resurrection."

A handsome brass pulpit lamp was given to Memorial church at Easter by the Ladies Aid Society of the church. The Sunday school held their Easter carol service in the afternoon. The Rev. Wm. M. Dame, rector, and the Rev. Wm. Moran, assistant, made addresses; 27 gold medals were distributed to the scholars for punctual attendance, and hymnals, Bibles, and books were given. The children were also presented with a pot of flowers each.

WASHINGTON, D. C.—Mr. W. P. Young, of the Churchman's League, has forwarded several letters to the Rev. Randolph H. McKim, chairman of the executive committee and rector of Epiphany church, on the question of a proper observance of Sunday. Dr. McKim sent the letters to the District Commissioners, who referred them to the District Attorney, Mr. Thomas, who cited the law on the question. Mr. Young desires the Churchman's League to select a counsel to draft a bill to prevent the selling of cigars and fruit on Sunday and, in fact, every description of goods except drugs and medicines. Mr. Young in his communication says among other things: "I am not vain enough to suppose that I am called of the Lord to work reform in the matter of Sunday observances, but I am possessed with the thought that some one should try to start a movement in this direction, and that may be my duty."

On Easter Day the churches were largely attended, the decorations beautiful, and the services interesting.

The Rev. J. Thompson Cole, assistant rector of the church of the Epiphany for over two years, having recently been appointed general secretary of the American Missionary Society, will remove with his family to New York.

Bishop Paret, on Sunday, April, 7th, confirmed large classes at three churches. In the morning he officiated at Rock Creek church, and after Confirmation preached a brief sermon. In the afternoon he conducted service at Christ church, Southeast Washington, and at night at the church of Epiphany. At all three churches he called attention to the proposed division of the diocese, and mentioned his intention of delaying his decision as to which of the proposed dioceses he will select as the field of his future labors, until the last possible moment. At Epiphany church he spoke of the relation existing between himself and Epiphany church, growing out of his long service as rector of the church.

The erection of a new church will soon be begun at the corner of Connecticut ave. and Bancroft Place, for residents of Washington Heights. The building will be but a temporary stucture, to be replaced later by a substantial and handsome edifice.

The Rev. R. Heber Murphy is about to complete the ninth year of his rectorship of Christ church parish, Calvert co., one of the old rural parishes, which in 1892 celebrated its bi-centennial. During these ten years of his episcopate the Bishop has confirmed in that old parish no less than 149 persons, while in the diocese of Maryland he has confirmed more than 25,000.

FREDERICK.—At a meeting of the clergymen representing the various churches in this city, in regard to the sesquicentennial, the Rev. Osborne Ingle, rector of All Saints' church, was elected permanent chairman, and the Rev. John H. O'Rourke was chosen permanent secretary.

REISTERSTOWN.—The Rev. Joseph Fletcher has been appointed principal of Hannah More Academy. He is rector of All Saints' church, and will attend to the duties of his new position in conjunction with those of his rectorship. The trustees of the Academy have decided to tear down the old buildings and erect new ones this autumn.

WEST ARLINGTON.—The church of the Transfiguration, on Groveland ave., was opened for service on Easter Day. The services began at 7:30 A. M. with celebration of the Holy Communion. A second service at 4:30 P. M. consisted of Evening Prayer and a sermon by the Rev. William R. Webb, the founder and rector of the church. At the afternoon service the choir of St. George's church sang. The chancel was prettily decorated with lilies. The new building is constructed of McDonogh stone with a slate roof, and is in the shape of a Roman cross. The interior, which consists of nave, sanctuary, choir room and basement, is fininished in dressed Georgia pine hard oiled, with plastering. The pulpit and furniture are of oak. Over the sanctuary is a tower 65 feet high surmounted by a gilt cross, presented by Armstead Webb as a memorial of his deceased sister. The church cost $6,500, of which amount $4,000 has been paid. It is 77 feet long and 24 feet wide, with two wings, each 10x24 feet, and stands on a lot 150x150 feet, part of which was donated by the West Arlington Improvement company. The building committee consisted of Messrs. C. C. Rhodes, J. P. Oakford, I. L. Newman, B. H. Bittle, and the Rev. Wm. R. Webb. A brass lecturn has been presented by Mrs. William King as a memorial of her brother, the late Chas. A. Oakford. Former pupils of the Sunday school presented to the church a copy of the Oxford Bible. Mrs. Thomas Oakford will have a handsome window representing Christ, Moses, and Elias, of Raphael's "Transfiguration," placed on the west side of the church, in memory of her husband. Two silver offertory plates have been presented to the congregation. The new building stands as the result of the efforts of a few Church people and residents in the vicinity. The first service was called and held by the Rev. Wm. R. Webb, rector of St. Mary's church at Franklintown, Jan. 17th, 1892.

ANNAPOLIS.—A set of candelabra, costing $500, the gift of Mrs. A. O. Iglehart, will be placed on the altar of St. Anne's church in memory of her son, the late J. Harwood Iglehart. They are seven feet high and 24 inches in diameter at the base. Each candelabrum has 41 candles arranged in three tiers. They are of rich gold metal, and engraved on the base of each is this inscription: "To the Glory of God. In memoriam. Jas. Harwood Iglehart."

UPPER MARLBORO.—The Easter offerings of Trinity church amounted to $223, which does not include the sum raised by the Sunday school. It is thought the two amounts will aggregate $250, the sum asked for by the rector, the Rev. Chas. F. Sontag.

The proposition to enlarge or rebuild St. Margaret's church, Westminster parish, has again been revived, the structure being rather too small to accommodate the congregation.

MT. PLEASANT.—The congregation of St. Stephen's church held Easter services in their new edifice. No formal dedication of the structure took place, as at present only the rear half of the building has been completed, and for temporary use the front has been bricked up, giving the church a seating capacity of about 450 persons. Services will be held regularly in the new building hereafter, and the old will be devoted to the needs of the Sunday school. The day was a memorable one in the history of the church in several respects. Besides taking possession of the new building, the vested choir and the fine new organ were heard for the first time. The structure is of Gothic design and modeled after the old cathedrals in England. One of the principal features is the beauty of the arches at the sides; there are at present two on each side, which number will be doubled when the church is completed. These arches rest on pillars of pressed brick and add much to the beauty and harmony of the design. The congregation has grown from about 200 to nearly 500. The Rev. George Fiske Dudley is rector of the church.

Indiana

On Easter Tuesday, the Rt. Rev. Chas. R. Hale, Bishop of Cairo, visited St. Paul's church, Evansville, and confirmed a class of 20, presented by the rector, the Rev. W. Northey Jones.

AURORA.—There was a delightful service in St. Mark's, the Rev. W. Lund, rector, on Easter morning. The choir sang finely; the congregation was very good and seemed to enjoy the sermon on "The garden grave." The children's service in the evening was delightful, and from the little school of 11 pupils, the Easter offering was $15.

LAURENCEBURG.—Last year a congregation of four on a week day and 12 on a Sunday was thought very good. This year during Lent the evening congregation has been from 20 to 50 and the Sunday congregation up to 100. On Easter Sunday the surpliced choir inaugurated on Christmas Day, did excellent work, the church was filled to the doors and many had to stand through the service. The church seems to be growing very fast but truly under the fostering care of Rev. Mr. Lund. During Passion week five were confirmed and one other was prepared, but could not get to the service.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assistant Bishop

On Sunday morning, April, 7th, Bishop Whittle visited St. Andrew's church, Richmond, Rev. Dr. Pike Powers, rector, preaching and confirming seven. In the evening he visited All Saints', preached, and confirmed a class of 19.

The Rev. H. B. Lee, rector of Christ church, Charlottesville, on Sunday morning, April 7th, announced that the vestry had decided to raise $2,000 additional to the $16,000 now available for building the new church, and that when $1,000 additional had been contributed the work of erection should be proceeded with at once. The Easter offering was devoted to this purpose.

A large and enthusiastic meeting was held on Thursday, April 4th, of the local council of the Brotherhood of St. Andrew, in Grace church, Richmond, representatives of all the chapters in the city being present. The members of the council who had been appointed to make official visits, made a very encouraging report. A boys' chapter, with 12 members, and doing some very excellent work, has been organized in Meade Memorial church, Manchester. The chapter of All Saints' church is arranging to open reading rooms on N. 6th. st. near the Second Market, to be kept open several hours every day, in order to attract men and draw them away from the liquor saloons which infest this vicinity. The Mission on Canal st., established some time ago and carried on by the chapter of St. Paul's church, is doing exceedingly well, having a Sunday school with an average attendance of 125 scholars, with 18 teachers.

The first meeting of the local council of the Brotherhood of St. Andrew, of Alexandria, took place in the parish hall of Christ church during the week ending April 6th. This local council is composed of the chapters of St. Paul's, Grace and Christ churches, Alexandria; Pohick church, Fairfax Co., and of the Theological Seminary. Representatives from all these chapters as well as a delegation from the local council of Washington, D. C., were present.

The fifth lecture at the Theological Seminary, Alexandria, on the Reinicker foundation, was delivered by Dr. Gilman

president of the John Hopkins' University, on Tuesday, April 2nd. The subject was "Problems in education". At a recent meeting of the Standing Committee, the Rev. A. C. Thomson and Rev. Z. S. Farland, deacons, were recommended for priests' orders, and Messrs. G. O. Mead and E. A. Temple to be ordained deacons.

South Carolina

Ellison Capers, D.D., Bishop

The church of the Atonement, Blacksburg, has been considerably improved by the addition of a second floor laid diagonally across the old one, and a close substantial stone wall has been placed under the whole body of the building. The ladies of the church have been hard at work raising funds, and have in hand over $50 towards the purchase of a font.

On March 10th, Bishop Capers visited the church of the Holy Communion, Charleston, preached and confirmed a large class composed almost wholly of young men, and celebrated the Holy Communion. March 15th, he visited the chapel at Wando, preached and confirmed one person. On the 20th he visited St. Alban's chapel, Kingstree, preached and confirmed two persons. The chapel is incomplete, but the few communicants resident at Kingstree, and those in the neighborhood, 20 in all, are now making efforts to finish the interior of the chapel and will soon have it completed. It is a promising mission. March 28th, the Bishop officiated in St. Michael's church, Charleston. On March 29th, by special request of the rector, the Bishop visited the church of the Good Shepherd, Columbia, preached and confirmed a class of six persons. On March 31st, he visited Christ church, Wilton, where he preached and confirmed eight persons, afterwards celebrating Holy Communion. In the afternoon he went to Hardeeville, and confirmed one person in St. Edmund's chapel.

There was much Church life manifested in Columbia, the "See City", during the season of Lent. The frequent services of Trinity church and the church of the Good Shepherd, have been well attended. At Trinity, Dr. Evans' Friday night lectures on his travels through Europe have been listened to by crowds. The rector of the church of the Good Shepherd has been lecturing on the subject of the Prayer Book, under the auspices of the Brotherhood of St. Andrew, with very satistactory results. A very handsome brass processional cross has been presented to the church of the Good Shepherd by some of the laymen of Trinity church. The chancel chapter of the guild of Trinity church has recently realized a sum of money which will be used for the purpose of purchasing a brass altar cross.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The Rev. Dr. Barrett, general missioner, began a Mission in Trinity church, Staunton, on Friday night, March 29th, continuing 10 days. Services were held every day at 11 A. M. and 8 P. M., and for the children in the afternoons. All the services excited great interest and were largely attended, Dr. Barrett making a strong impression by his able discourses. The Mission was aided by a specially organized choir of 50 persons.

On Tuesday, April 2, Bishop Randolph visited St. John's church, Houston, preached and confirmed a class of 11.

At a meeting of the Standing Committee, held April 6, Mr. Wm. Alexander Barr was recommended for ordination to the diaconate, and Mr. Upton Beall Thomas as a candidate for Holy Orders.

Connecticut

John Williams, D.D., LL.D., Bishop

HARTFORD.—The contracts have been awarded for the erection of the chancel of Trinity church, which has been in process of construction for some time, and this portion will be finished this year. At the present rate it will take some five or six years more to complete the building, but the work is being carefully and substantially done, and paid for as the work progresses. Meantime, the parish uses for divine services the chapel and parish house built by the Rev. Francis Goodwin some four years since.

Mr. Isaac T. Smith, Consul General of Siam, in New York, has transmitted to the library a Siamese edition of the sacred writings of the Southern Buddhists, a present from the King of Siam. Copies have been presented to several American colleges.

WINDSOR LOCKS.—St. Paul's church has received a legacy of $3,500 to be devoted to special work in the church—$1,000 for a bell and fixtures, and the remainder for a new pipe organ. At present the parish is in a flourishing condition and has made many improvements within the last few years. It now has a resident rector and is taking the position which naturally belongs to it in so thriving a town.

MARBLEDALE.—Services are held every Sunday morning, also a session of the Sunday school, conducted by Mr. Mathison, of the Berkeley Divinity School. Much interest is manifested. The ladies of the Mite Society have had placed in the church two large stoves, at a cost of $86.

BRIDGEWATER.—St. Mark's parish has lately received a gift from Mrs. C. H. Sanford, of Bridgeport, of a full set of altar linen beautifully made. The children of the Sunday school have raised the money to purchase a brass alms bason to be added to their previous gifts of an altar service and memorial altar desk. The furnace which has been put in the church, at the cost of over $200, is practically paid for.

NEW MILFORD.—The rectory is progressing slowly. Work will soon begin on the memorial tower presented the parish by his widow, in memory of the Rev. Edward C. Bull. The gift includes a chime of nine bells.

California

William F. Nichols, D.D., Bishop

STOCKTON.—The year just ended has been one of unexampled prosperity in St. John's parish. The rector, the Rev. Dr. D. L. V. Moffett, has prepared and presented to the Bishop for Confirmation 38 persons, many of whom were men. He has baptized 43 and has succeeded, in the face of hard times, in paying off over $4,000 of the indebtedness on the new church. The number of communicants since he came has increased from 190 to 250, and over 100 persons have been added to the baptized membership of the parish. The vested choir has almost doubled its membership, there being now 40 men and boys belonging to it. The Sunday school is steadily growing, and the attendance upon the services of the Church largely increased. In addition to the work of this parish Dr. Moffett has established a flourishing mission at Lodi, a town of 1,000 inhabitants about 15 miles distant. He gives them an afternoon service once a month. The rector has conducted a daily service during Lent, with a large attendance. Stockton has a handsome church, built after the 10th century plan, and an elegant parish house, the entire property being valued at $70,000.

New York

Henry C. Potter, D.D., LL.D., Bishop

ANNANDALE.—The Hoffman library building, the gift of the Rev. Dr. Chas. F. Hoffman, of New York, is nearly completed. The cost has reached $75,000. The alumni are preparing for a large re-union in June.

Northern California

J. H. Wingfield, D.D., D.C.L., Bishop

RED BLUFF.—On Palm Sunday occurred the consecration of the church. At 10:30 A. M. the choir sang the processional hymn, Bishop Wingfield and the Rev. Dr. Gilbert, the rector, proceeded to the church porch where they were met by the vestry, and all passed up the aisle, the Bishop and the rector reading responsively Psalm xxiv. At the altar rail General Chipman read the instrument of donation, and after prayers by the Bishop, the rector read the sentence of consecration. Matins was then read by Dr. Gilbert, after which the Bishop preached an excellent sermon from Genesis xxviii: 17. The service closed with a celebration of the Holy Eucharist. Evensong was read by the rector at 7:30 P. M., after which the Bishop preached a powerful sermon from St. John xviii: 11. The rector presented to the Bishop 14 persons to receive Confirmation.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—The Rev. William T. Manning, of Trinity church, has commenced a weekly Celebration, and the attendance has been remarkably good. The sewing school and boys' club have more than doubled their membership since they were started a few weeks ago. From the boys' club some excellent voices have been secured for the vested choir, which took part for the first time in the services on Easter Day. The men of the congregation have volunteered to raise the money needed for vesting the choir, and the cottas and cassocks are being made by the women of the congregation. A chapter of the Brotherhood of St. Andrew has been started, and eight men have already joined. Many improvements have been made in the appointments of the chancel. Upon the wall back of the chancel has been painted in large gold letters, "Holy, Holy, Holy, Lord God Almighty." Much needed additions have been made to the stock of Communion linen. A very handsome brass altar cross and vases were promised for Easter Day. The font has been repaired, and the altar has been greatly improved in appearance by the addition of a handsome dossal and side curtains.

Springfield

Geo. Franklin Seymour, S.T.D., LL.D., Bishop
Chas. Reuben Hale, D.D., LL.D., Bishop of Cairo

At St. Paul's pro-cathedral, on Easter Even, the rector blessed a pair of handsome oak standard candlesticks with polished brass trimmings, which will be used in the sanctuary, standing one at each end of the altar. They are given in loving memory of Mr. George H. Ridgely, late of St. Alban's School, Knoxville, Ill., by his cousin, Mrs. John Howe Brown, of Springfield. The candlesticks are 54 inches high and add greatly to the dignified appearance of the altar. On Easter Day the Bishop confirmed a class of 15, presented by the rector at the High Celebration. A large number of the faithful made their Communions at the two early celebrations of the Holy Eucharist 6 and 7 A. M. The work progresses in this old parish upon sound Catholic lines. There will be a daily Eucharist here from henceforth.

The Sisterhood of St. Monica will take charge of the Orphanage of the Holy Child, Springfield, as soon as they are released from their present work in Omaha. Their headquarters will be in Springfield. The present housemother of the Orphanage, Mrs. Laura L. Slaughter, retires after 14 years of self-sacrificing, faithful service, her continued ill health necessitating a complete change and a prolonged rest.

BLOOMINGTON.—At St. Matthew's church, on Maundy Thursday at Evensong, the Bishop confirmed a class of 6 candidates, presented by the rector, the Rev. Frederic Lloyd. The Bishop preached a remarkable sermon on the Incarnation of the Son of God. On Good Friday Bishop Seymour took the Ante-Communion Service after Matins and from 12 noon to 3 P. M. gave the Meditations on the "Seven Last Words." The congregation, most of whom remained for the entire service, was very large. The meditations were exceedingly beautiful and impressive.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—On Easter Day Gounod's "Mass of the Sacred Heart" was well rendered at the church of the Advent. The rector, the Rev. W. B. Frisby, preached. There were 400 communicants and the offering was $2,200; at St. Paul's, which was artistically decorated 306; the offering was $3,400, $1,600 of this is for missions; 300 at the Messiah, and the offering $4,250; 350 at St. Matthew's church, and the offering $340. Trinity church was decorated with 600 palms and a profusion of flowers. The palms were afterwards distributed among the Sunday school children. The Rev. Dr. Donald preached from the words, "I am the Resurrection and the Life." All Saints', Brookline, received $19,000, which will be used in erecting a church building. St. Peter's, Cambridge, had an offering of $430.

Twenty-two children took part in the "Miracle play" which was given in the Sunday school room of St. Augustine's church on the evening of April 18th. The arrangements for this were made by the Rev. Father C. N. Field, of St. John the Evangelist's.

On the eve of Patriot's Day lanterns were rehung in the tower of Christ church and a meeting held in the church at 11 A. M. the next day, when addresses were made by Hezekiah Butterworth, the Rev. E. A. Horton (Unitarian), the Rev. Arthur Little (Congregationalist), and Col. H. A. Thomas.

HAVERHILL.—On Easter Day at Trinity church occurred the 10th anniversary of the rectorship of the Rev. David J. Ayers, who has faithfully taught Catholic doctrine. The "Six Points" are in use. The services were well attended by reverent and attentive congregations.

WEST ROXBURY.—The congregations at Emmanuel church at Easter were large, notwithstanding the rain. The church was profusely decorated. Large brass vases for the altar were presented, beside a white silk embroidered stole, which was given to the rector, the Rev. W. O. Pearson, by the Altar Guild. The offering amounted to $1,600. This parish has prospered under the administration of the present rector and is in a growing locality of Boston.

SWAMPSCOTT.—On Easter Day, at the church of the Holy Name, the Rev. H. L. C. Braddon, rector, the Holy Eucharist was celebrated at 6:45 A. M. and 7:30 A. M. At 10:30 A. M. the music, which was from the *Missa Celestis*, was sung by the vested choir of 17 boys. A solemn *Te Deum* was sung at the altar at the close of Evensong. The six brass candlesticks given by friends of the parish, were blessed at the Low Celebration. A beautiful brass font ewer, the gift of a friend in memory of her sister, was used for the first time. Two friends presented a beautiful white chasuble for high festivals.

NEEDHAM AND HIGHLANDVILLE.—The Rev. Frederick Pember has for the last six months been engaged in working up a new mission in the above-mentioned places. Through the liberality of many friends, together with local interest and industry, a hall has been converted into a house of prayer by adding an altar table, prayer desk, pulpit, Communion railings, and a good reed organ (bought and paid for), with cloths, hangings, linen, and a small amount of silver plate. The mission has been blessed with fair results. The services of Mr. Pember have been engaged for a year, at a fixed, necessarily modest, salary. "Passing rich, with forty pounds a year."

CLINTON.—The church of the Good Shepherd was highly favored during Lent by the following clergymen who took the Wednesday evening services: The Rev. Messrs. Stewartson, Foote, Thayer, Burnett, and the Ven. archdeacon, Dr. Chambre; the Rev. S. B. Duffield taking Ash-Wednesday and the remaining week-day and Sunday services. The good effect of this opportunity to hear a number of

clergymen is apparent in the life of the parish. Easter Day, though very stormy, was observed by four services, the first, a carol service at sunrise, the regular morning Prayer and Holy Communion, a Sunday school festival service, and Evening Prayer. The decorations were strictly appropriate, consisting of lilies and palms. The music, under the direction of Mr. Charles Swinscoe, was rendered faultlessly. The Bishop will visit the parish on St. Mark's Day for Confirmation.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Confirmations reported, viz: St. Luke's, Chester, 11; Holy Trinity, West Chester (including three in private), 51.

CHESTER.—The convocation of Chester was held in St. Paul's church on Tuesday in Easter Week. There was a large congregation in attendance, when the services opened with the celebration of Holy Communion; after which, the Rev. John Bolton, dean, in the chair, the roll was called when 23 clergymen responded to their names, with 12 lay de egates. Various reports of the missionaries were presented and a review of the year's work at the several stations was made. At the afternoon session the mission at Swarthmore was admitted to membership in the convocation. The Rev. Frederick Burgess and Mr. E. E. Trainer, were elected as members of the committee on missionary apportionments. The treasurer's report shows total receipts $1,378 12, whereas the amount asked for by the Board of Missions was $1,720. The Good Samaritan Mission at Paoli asked permission to build a rectory, which was granted; the amount raised for that purpose is $2,250. The next meeting of the convocation will be held in Trinity church, Coatesville.

COATESVILLE—The new church of the Trinity, a brief description of which was printed in THE LIVING CHURCH June 23, 1894, was opened on Easter Day. The rector, the Rev. Thos. J. Garland, officiated at all the services, assisted by the rector *emeritus*, the Rev. G. G. Field, and the Rev. James K. Mendenhall. The total offerings of the day were about $600. Large congregations were present at all the services.

PARKESBURG.—The mission of the Ascension has purchased a lot on Rumford st., for the purpose of erecting thereon a new building. The price paid was $500.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

At St. John's church, Ionia, on Monday, April 8th, 2 P. M., Holy Baptism was administered to a deaf-mute woman. A couple came by team ten miles to attend the service. In the evening the Rev. Mr. Mann held another service in St. Bede's Deaf-Mute mission, St. Mark's church, Grand Rapids.

At a recent service held in a hall at Mancelona about 150 people listened to a sermon on the Catholic Church by the general missionary of the Grand Rapids Convocation, the Rev. Woodford Law. Another new mission at Grand Ledge, in charge of the Rev. J. W. Bancroft, gives promise of future growth. A number have presented themselves for Baptism and Confirmation. At Pentwater the Rev. Mr. Law reports a second Confirmation class in process of formation. The Rev. Dr. Rippey reports progress at East Jordan, Central Lake, and the Vance school-house.

KALAMAZOO.—The Lenten season just past in St. Luke's parish, the Rev. R. R. Claiborne, rector, has been one that specially merited George Herbert's characterization, "Sweet Feast of Lent," the chapel often being so filled as to necessitate an overflow into the body of the church, with a constantly increasing interest. There has been a daily service on Monday, Tuesday, Thursday, Friday, and Saturday, at 4:15, and on Wednesday at 7:30 P. M., with an extemporaneous address at every service specially adapted to the soul's needs, and marked by an ever-deepening spirituality. On Easter Even 14 were baptized, and on last Sunday another class for Confirmation of 30 members, was presented to Bishop Gillespie, making in the year a total of 80 Confirmations. The growth of the church this year has been marked by a remarkable number of accessions from other denominations, as well as by the addition of many of mature years who have never before united with any Church.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Bishop Davies and family reached home from Europe, Saturday noon, April 6th, being met on arrival in Detroit by a delegation of the clergy and laity. The Bishop has been absent for nine months, spending most of this time in Germany and Italy. The trip was undertaken for rest and rejuvenation, and has been in every way enjoyable and of benefit to all the party. The Bishop begins at once his spring visitations.

Bishop Davies administered Confirmation to two members of Ephphatha Deaf-Mute mission at St. John's church, Detroit, on Palm Sunday, in the evening, the Rev. A. W. Mann interpreting the service for their benefit. On the following Tuesday, afternoon and evening, services were held in the sign language at Jackson and Ann Arbor.

On the evening of Wednesday in Easter Week, Bishop Gailor, of Tennessee, delivered an address before the Detroit branches of the Woman's Auxiliary in St. John's church. The Bishop spoke in the interest of the "United Offering" of the Auxiliary, and his moving address was a setting forth of the reason and motive of Christian missions, from the text of I. John iii: 2, "Now are we the sons of God, and it doth not yet appear what we shall be." The congregation filled the church.

A monthly union meeting of the Detroit chapters of the Brotherhood of St. Andrew was held in St. Joseph's memorial chapel, Wednesday evening, April 18th. There was an animated and profitable discussion of the following topics: "The Brotherhood man in the chapter," in "business," in "society," and in "the slums."

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

Miss Julia Hutchins Farwell, a graduate of Mount Holyoke, and for the last five years principal of St. Mary's school for girls at Garden City, has resigned that position and goes abroad the 1st of July. After a brief vacation tour, Miss Farwell will go to Oxford to devote herself to advanced studies in English literature with special reference to early English and Anglo-Saxon.

BROOKLYN.—During the past year, by the zealous efforts of the congregation of the church of the Redeemer, the Rev. G. Calvert Carter, rector, $4,500 has been paid of the mortgage debt, reducing it to $14,000.

Announcement has been made from the chancel of St. Peter's church, the Rev. Lindsay Parker, Ph. D., rector, that after the 1st of May it will cease to be a free church and will return to the system of renting pews. The former method was inaugurated nine years ago at the request of Dr. Parker on his assuming the rectorship. The property had then an incumbrance of $11,600 on it, which has been paid off; $8,000 in addition has been expended in various alterations in the interior of the church, and several thousand dollars more have been applied to providing better facilities for the clubs and societies of the parish. The total of offerings during the nine years amounts to $136,000. Large congregations, large Confirmation classes, great parish activity in Christian work, continue to mark the life of St. Peter's. Still, as it has been a difficult work to bring the free system up to what a conscientious and justly equal giving should be, and especially on account of a deficit of $4,000 the present year, it has been decided to rent the pews as was formerly the custom.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The Rev. Axtell Lindeberg, a Swedish Unitarian minister, has been received into the Church; he is now preparing for Holy Orders, under the direction of the Rev. Mr. Lindskog, of Chicago, with the intention of working among his countrymen in this diocese after he has qualified.

The Rev. E. S. Peake has suffered sad bereavement in the death of his second daughter, Elizabeth, after a lingering and painful illness, borne with much patience and Christian fortitude.

The Rev. W. P. N. J. Wharton, missionary at St. Vincent, has been transferred to Nebraska diocese.

Confirmations by Bishop Gilbert: Canon Falls, 4; Belle Creek, 2; Kenyon, 1; Northfield, 10; Austin, 13; Rushford, baptized 8, confirmed 7; Caledonia, 4; Minneapolis: St. Matthew's, 2; Hastings, 4; Wabasha, 10; Mazeppa, 10; Pine Island, 6; St. Paul: Ascension, 9; Christ church, 24; St. Mary's, 14; St. James', 18; St. Peter's, 10.

REDWING.—The Rev. A. A. Butler, rector of Christ church, has been appointed dean of the Southern Convocation. Eleven services a week have been held during Lent at Christ church with a large attendance, especially the children's litany service.

LITCHFIELD.—The Rev. Percy C. Webber will conduct a Mission at Trinity church, beginning April 18th. A guild of St. Agnes has just been organized for the young girls of the church; Mrs. Ray, wife of the rector, has taken charge of it. Monday, Tuesday, and Wednesday of Holy Week were observed by an early celebration of the Holy Eucharist, and Good Friday with the Three Hours' service.

ST. PAUL.—The first three days of Holy Week began with early Celebrations at nearly all the churches. Maundy Thursday evening the Holy Eucharist was celebrated at the Messiah and Christ church. On Good Friday the "Three Hours" was largely attended, and marked with deep devotion. Bishop Gilbert, assisted by Dean Andrews, conducted the service in Christ church in a very impressive manner. In the evening, at St. James' church, Bishop Gilbert administered Confirmation to a class of 18, carefully prepared by the rector, the Rev. Mr. Cotton.

Easter Eve, Bishop Gilbert visited St. Peter's and confirmed a class of ten, amongst the candidates were two Congregationalists and one baptized in the Roman Communion.

Easter Day the decorations were elaborate and profuse, and the musical programmes maintained a high standard for excellence and rendition. The number of communicants was far in excess of that of previous years. The offertories, in spite of the prevailing hard times, were liberal, in some of the churches, large. At Christ church there were three celebrations of the Holy Eucharist, 7, 8, and A. M. Bishop Gilbert preached at the last mentioned. In the evening was held the children's carol service, with full choral Evensong and an address from the Rev. Y. K. Yen. The Easter offering amounted to $2,000.

At St. Paul's church, several memorials were added to the large number now in possession of this beautiful church. The first Celebration was at 8 A.M., High Celebration, 11 A.M., when Paladian Commandery attended the service in a body. The rector, the Rev. Dr. Wright, preached on the "Resurrection." In addition to the numerous Lenten services at St. Paul's, Dr. Wright has given his parishioners the privilege of communicating daily throughout the Lenten Fast.

At St Peter's church, 65 communicated at the first service at 7 A. M.; at the second Celebration the music was well rendered by the vested choir. Considering the poverty of the congregation, the offertory toward the bonded debt was a liberal one.

At St. James' church an old standing debt of some $300 was wiped out. The music by the girls' vested choir was well rendered, reflecting great credit upon the organist, daughter of the rector. Under the energetic efforts of the recently appointed rector, the Rev. H. B. Cotton, new life has been infused into the parish.

Bishop Gilbert went to the prison at Stillwater on the afternoon of Easter Day, and preached a word of hope to the prisoners, according to his usual custom. In the evening he confirmed a class at Ascension church.

The vested choir at St. John's church were assisted by a picked quartett and rendered a festal service with excellent taste. The Eucharistic services were largely attended at Emmanuel chapel. The congregation showed their appreciation of the rector, the Rev. E. Dray's ministrations, by presenting him with a handsome writing desk, a chair, and a poem.

Reports from the vestry meetings Monday evening show the churches to be in good shape financially. Mostly all the old office bearers were re-elected for the ensuing year.

April 17th Bishop Gilbert, in the presence of a large gathering, laid the corner stone of the pro-cathedral, St. Clement. All of the clergy of the city and several of the vested choir robed in a vacant room hard by, and marched in procession to the site where the Bishop, with appropriate prayers and hymns, laid the corner stone of his future cathedral with befitting ceremonies. An appropriate address followed. The parishoners of Emmanuel parish had their names recorded on paper and deposited in the stone with various Church papers. It is hoped to have the building completed before the General Convention opens. Bishop Potter has signified his intention of preaching the dedicatory sermon.

Pittsburgh

Cortlandt Whitehead, D. D., Bishop

GREENSBURG.—At Christ church, the Rev. A. J. Fidler, rector, the music at Easter was well rendered by a mixed choir. At the early Celebration there was consecrated to the service of God a very handsome Communion service of sterling silver lined with gold. The chalice is 8¾ inches in height, with flaring bowl. The base is finished with a beading and a band of chased work, and bears the inscription:

To the glory of God and in loving memory of Jacob Turney, the gift of his wife and children, Easter, 1895.

The paten is faced with gold, and is 7 inches in diameter, it bears a cross and the inscription:

In loving memory of Jacob Turney.

New Jersey

John Scarborough, D.D., Bishop

BORDENTOWN.—Easter was observed in Christ church, the Rev. E. S. Taylor, rector, by two choral celebrations of the Holy Eucharist, the first at 7 and the second at 10:30; at which services the organ was supplemented by a piano, and the music effectively rendered by the vested choir. Fully 75 per cent. of all those who received during the day, did so at the earlier Celebration—one result of the sound teaching of the rector, whose unremitting labors during the past Lent have met with the encouragement of larger attendance at the daily offices than ever before. At choral Evensong the church was thronged by a reverent crowd of worshippers—the predominance of men being a noteworthy feature—who listened with marked attention and appreciation to a stirring sermon delivered by the rector.

FROM FLORIDA—Let me here and now say, as my opinion, that THE LIVING CHURCH is the best and newsiest Church paper in the country. I will gladly do all in my power towards increasing the circulation.

The Living Church

Chicago, April 20, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

The offices of THE LIVING CHURCH have been removed to 55 Dearborn St. Letters that have been sent to the former address will be duly delivered.

THE Pope's encyclical to the Christian people of England has at last been issued. On the whole, it seems to disappoint expectation. It deals not in "glittering" but rather in gentle generalities. The full text may contain something not yet noticed in the summaries which have been telegraphed across the water. But we gather that it is not addressed to the Anglican Church in particular, but to "the English people who seek the kingdom of Christ in unity of faith." This is in reality a slap at the Church of England, which is ignored, except as one of the Protestant sects. It will be a wholesome lesson, we trust, for those who are allowing the passion for unity to carry them too fast and too far, amongst whom we fear must be classed Lord Halifax. The best way to wholesome unity in the end is devotion to the interests of the Church in which God has placed us, the vindication and strengthening of its Catholic character, and enthusiastic, self-sacrificing labors in saving the souls of men. No unity worth the having can be obtained until the Anglican Church can exhibit such a front of internal agreement, fearless assertion of the faith of the undivided Church, and conspicuous purity and devotion as to command the respect of the world. Let us do the work which the Providence of God has laid upon us and leave the "times and moments" of formal unity to Him. We may heartily agree with His Holiness in one thing, namely, that men's labors, public or private, will not attain full efficacy without appeals to God in prayer, or without the divine blessing.

THE secular papers, as in duty bound, deliver themselves on the subject of Easter. Sometimes it is in the historical line. We have read two such articles. In one we are told that it was derived from the Jewish Passover, which is then described with more or less accuracy. The other ascribes it to paganism, and represents it as an ancient heathen festival, kept by the Anglo-Saxons before their conversion to Christianity. Another article treats of it as the conventional beginning of spring, and consequently as the day of flowers and new bonnets. Then it is treated of as an epoch in the fashionable world, which is supposed to have rested from its arduous labors during Lent and now resumes its revels strengthened and refreshed. I is also regarded as the possible beginning of a new era in business and in civic reform. Finally all are exhorted to array themselves in their finery to welcome the day as the herald of spring and a prophet of good times coming. There is nothing in these comments to indicate that we are living in a Christian country, or that there is anybody in the community who still believes that Christ rose from the dead, and gave to those who are His the assurance of life everlasting; nothing to show that Easter keeps fresh in the minds of men a belief in another world and a larger sphere of existence than that which is bounded by the successions of seasons in the natural world, the vanities and dissipations of society, and the sordid pursuit of wealth. That Lent and Easter are made use of by fashion and adapted to the interests of worldly business is doubtless true, and to a certain extent it is well, since it is thus made easier for those who regard these seasons from the side of their spiritual significance to use them for the purposes for which they were designed. But with this immunity comes the temptation to Christian people to mingle with the higher and better thoughts to which these occasions call them, the trivial and frivolous ends to which the world adapts them. As things too often appear in the churches themselves, there is too much excuse for the newspaper chronicler when he ignores any other purpose in Easter except that which is of the earth, earthy.

The Church Times tells us that the Feast of the Annunciation completed the fiftieth year since the re-establishment of religious orders in the English Church. The first attempt began in an humble house at Park Village West. At the opening of the house, there were present Dr. Pusey, the Rev. W. Dodsworth, and two or three ladies who were to be the first Sisters. There was much to learn. There were many blunders, many disappointments. On the other hand, there was much suspicion and considerable antagonism, sometimes increasing to bitterness. Sometimes the Sisters were subjected to rude treatment. But after awhile the poor could not help recognizing their goodness and usefulness. Little by little these organizations have grown and increased. It appears from the "Year Book of the Church of England" that there are now twenty-three distinct Sisterhoods, many of them very large communities with many branches. They have extended themselves to this country and to distant colonies like Australia and Africa. They undertake a great variety of work, such as nursing the sick, caring for orphans, reclaiming lost women, teaching in schools, assisting in parish work, and the demand for their services far exceeds the supply. There might well be a jubilee of thanksgiving for the wonderful work that God hath wrought, mingled, as *The Church Times* suggests, with earnest prayers that the salt of these organizations may not lose its savor, and that in their prosperity they may continue as pure and unworldly in spirit as they have been in their days of comparative adversity.

A SAYING of Bishop Lightfoot is quotes by *The Church Times* to the effect that the study of Church history is "an excellent cordial for drooping spirits." Of this those are most assured whose knowledge of Church history is fullest. That men are tempted to despair of the Church in which God has placed them, on account of the troubles and faults and failures which they see around them in their own day, is largely owing to insufficient knowledge of the past. Almost every possible situation, however perplexing or deplorable, can be matched from examples of former times. Many a time, and in various countries, has the Church seemed near extinction, and the truth and righteousness of the Gospel ready to perish from the earth, but the temple of God has arisen from what seemed its ruin and again pursued its way, "looking forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners." Lecky, the historian of rationalism, unbiased by any attachment to the Christian religion, has acknowledged its unique character in one respect, its wonderful power of regeneration, of purging, and reviving itself and starting anew upon its lofty mission. *The Churchman* has lately reminded us that in the early part of the last century, when deism was rampant in England, Bishop Butler spoke of the way in which unbelief had permeated society and it was being taken for granted that Christianity was discovered to be fictitious: "People of discernment" were disposed to make merry over its downfall and to take it as "a subject of mirth and ridicule, as it were by way of reprisal for its having so long interrupted the pleasures of the world." Yet these clouds passed by, the Church lived, and deism was forgotten. Things may be bad at the present time, but they have been worse at other times. All this is quite true, and it is proper ground of unfailing hope and confidence. That which is in its nature divine cannot be overthrown by human machinations. No one ought to lose heart or grow despondent or indifferent because of the evils which are upon us from without or from within. But on the other hand, the reflection, "all things will come out right; they have been in as bad a state before, and it has passed away," must not be allowed to prevent us from facing clearly the evils of our own day and generation, and doing what in us lies to set them right. God works through human means. That deism and its attendant evils was overcome in England, that it ceased after awhile to influence society, and that it was purged out of the Church in which it had gained a footing even in high places, did not come about of itself. It was mainly owing to the determined labors of Bishop Butler and others like him. While our knowledge of the past may well inspire us with confidence, it must not be made an excuse for negligence or tolerance of errors which, so far as they prevail, are sure to work injury to the flock of Christ.

IN view of the recent letter of the Presiding Bishop on the very serious condition of the missionary funds, we take pleasure in laying before our readers a statement of the general secretary, upon the subject. It is indeed too late, and would be a disgrace to the Church, to reduce appropriations for the work in Japan, China, or Africa, or any department of missions at home. An examination of the work which is going forward in these fields will assure any one that it is too important to admit of contraction, and that the money now expended is far from being too much. Surely our people only need to have the situation brought home to their attention to secure the necessary contributions, and prevent results of a disastrous nature to a work upon which the divine blessing evidently rests, and discreditable to the Church which has inaugurated and encouraged it.

It will be said by many that it is the plain duty of the Board of Managers to reduce its appropriation for domestic and foreign missions to the scale of the Church's contributions, and keep it there.

The advisory committee of the Board two years ago took that question into most serious consideration, and its report shows that reduction is attended with no little difficulty, because a large portion of the work is under contract, and as to other portions the Board is simply carrying out the instructions of the Board of Missions. The salaries of all the missionary bishops are fixed, and any reduction of them is forbidden by canon. The appropriation for work among colored people, determined by resolution of the Board of Missions, cannot be reduced. The greater part of the work among the Indians is under contract, and it is largely supported by specific offerings. Any reduction of the appropriation for domestic missions must therefore fall upon the missionaries, other than bishops, who work among the white people in jurisdictions and dioceses which receive appropriations from the Board. That would be a grievous hardship, inasmuch as the stipends paid to these missionaries are generally very small, and it would be manifestly unjust if the whole *pro rata* were to fall upon them by reason of the necessary exemption from reduction, of two-thirds of the appropriation.

As to foreign missions, the natural growth of the work demands continually increasing outlay, and to take anything from it must mean the abandonment of work already begun, and the crippling of the force, which is now insufficient, just at the time when the work is calling for additional helpers and means. Moreover, as much of that work is under contract, and largely supported by specific offerings, a reduction would do untold harm and wrong.

In 1886, the Board, under financial stress, did reduce the appropriations, but the Board of Missions in the

following October directed that they be restored. It would seem, therefore, that the Board of Missions and the General Convention, which added to the financial obligations by instructions and by creating new bishoprics, have closed the way to any reduction, and placed upon the Church the duty of bringing its offerings up to the needs of the work.

WM. S. LANGFORD.

Five Minute Talks

BY CLINTON LOCKE

IX

You can prove anything you like from the Bible, if you are only smart enough to know how to juggle with words. There never was a queer sect, or heresy, or fad which could not pick you out a fine lot of texts to substantiate its dogmas. Tobacco was not discovered until many centuries after Christ, and yet there is a crank constantly publishing tracts against it, full of texts to prove the terrible wickedness of smoking and how sure of eternal punishment it is. I once went with a clerical friend to a Quaker funeral. There was an address, and the speaker wanted to air the peculiar Quaker views against the sacraments, so he said: "St. Paul hated Baptism, did he not say, 'I thank God I baptized none of you.'" This was a little too much, and my friend who was burly and big-voiced, roared out so loudly that he could be heard all over the cemetery, the rest of the verse, "except Crispus and Gaius, and I baptized also the household of Stephanas." This threw a coldness over the ceremony, but that way of quoting Scripture still goes on. I heard in my own chapel a priest who believes there are just seven sacraments, get them all out of the Lord's Prayer, though the most of us think it rather a stretch of interpretation even to make "Give us this day our daily bread" refer to one of the two our Church teaches as ordinarily necessary to the being in a state of salvation. The seven waterpots at the marriage of Cana have also been made to mean the seven sacraments, and the two swords which the Apostles had among them at the Last Supper were made to do duty for centuries as proving that both the spiritual and temporal power belonged to the Pope as head of the Church. A priest, not a hundred miles away, was asked once by a woman why it was necessary that all the consecrated wine should be consumed at the altar, and he told her the Scriptures said: "Drink ye all of this."

Now this way of treating God's word has done immense harm. It is just making the Holy Bible like those boxes of letters used for a well-known game. You pick out the letters you want and spell words with them. No doctrine ought even to be put to proof on simple texts sifted out here and there and strung together without any regard to the context. You will often hear a man called a wonderful Bible preacher when all that he does is to make you up a mosaic of texts, many of which have not the slightest reference to the doctrine before him. Because a verse has the word "faith" in it is no proof that it teaches the doctrine of justification by faith, or illustrates that in any way. I have heard sermons which did not have one word of Scripture in them, except the text, and yet which brought out the power and the spirit of God's word better than if they had been paved with texts.

When you want to clinch a doctrine with a text you must take one about the meaning of which there cannot be any logical controversy. For example, "In the beginning was the Word, and the Word was with God, and the Word was God." Now nothing but the most prejudiced and distorted reasoning can make that mean anything else than a clear statement of the divinity of Christ, but it is not so with that text from Genesis so often used in proof of the Trinity, "Let us make man in our image." That will not hold water for a moment. You cannot prove that there is no change in the condition of a soul after death from the text, "as the tree falleth so shall it lie," for when you look into the context you see that it has no reference whatever to that subject. Then you must be sure that the original is rightly translated. Not watching this has been a fruitful source of pointless quotations. The Revised Version knocked the bottom out of many chosen vessels of texts which preacher after preacher had used as proofs incontestable of divers doctrines. Remember the devil quoted Scripture, and our Lord in His replies put His divine condemnation on that style of exegesis. The devil's children have quoted it many a time since. As a well-known writer has said: "Tyranny has engraved texts upon her sword, oppression has carved texts upon her fetters, cruelty has tied texts around her fagots, ignorance has set knowledge at defiance with texts woven on her flag, gin-drinking has been defended out of Timothy, and slavery has made a stronghold out of Philemon." It would be impossible to tell how many pious souls have been kept from Holy Communion by that obsolete and misguiding translation, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself." The word "damnation" has totally changed its meaning, like many other English words. It meant originally, condemnation, blame, but it now means future punishment. The same remarks will apply to the word "hell," which in three cases out of four in the Bible means the grave, not the place of punishment. Any tinker thinks he can quote the Bible glibly, but these few remarks will show with what care, what reverence, what study, text quoting ought to be approached.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE VIII

I believe in the Holy Ghost

28—THE HOLY GHOST IS THE LOVE OF GOD

As has been said, the Word of God is the Son of God, as the word of a man is a conception of his mind. But a man sometimes has a word that is dead, as when he thinks what he ought to do, but the will to do it is not present with him, when he has "faith without works, which is dead," Jas. ii: 26. But "the Word of God is quick (living)," Heb. iv: 12, and so it follows that God has in Himself Will and Love, for, as Augustine says: "The word by which we intend to move another must be uttered with love." As then the Word of God is Son of God, so the Love of God is the Holy Ghost; and therefore when a man loves God he has the Holy Ghost, as saith the Apostle: "The love of God is shed abroad in our hearts by the Holy Ghost given unto us," Rom. v: 5.

29—THE FAITH OF THE HOLY GHOST

But there have been some who, thinking amiss about the Holy Ghost, have said that He is a creature, that He is inferior to the Father and the Son, that He is servant and minister of God. The Holy Fathers, for refuting these errors, have added in the Nicene Creed five words about the Holy Ghost.

The first is that, though there are other spirits as the angels, yet these are but ministers of God: "Are they not all ministering spirits?" Heb. i: 14. But the Holy Spirit is the Lord: "God is Spirit," St. John iv: 24; "Now the Lord is that Spirit," II. Cor. iii: 17. The apostle adds here: "Where the spirit of the Lord is, there is liberty," because He imparts the love of God and takes away the love of the world. So it is said: "I believe in the Holy Ghost, the Lord."

The second is that the life of the soul depends upon its union with God, since God is the life of the soul as the soul is the life of the body. But the Holy Ghost unites us to God by love, for He is the Love of God, and so quickens us: "It is the Spirit that quickeneth," St. John vi: 64. And so it is added: "And giver of life."

The third is that the Holy Ghost is of the same substance with the Father and the Son; for as the Son is the Word of the Father, so the Holy Ghost is the Love of the Father and the Son, and so proceeds from both; and as the Word of God is of the same substance with the Father, so is the Son of God of the same substance with the Father and the Son. Therefore it is said: "Who proceedeth from the Father and the Son." From this it is evident that He is not a creature.

The fourth is that He is equal to the Father and the Son in respect of the worship due to Him. "The true worshipers shall worship the Father in spirit and in truth," St. John iv: 23. "Teach all nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost," St. Matt. xxviii: 19. Therefore it is said: "Who with the Father and the Son together is worshiped and glorified."

The fifth word by which it is declared that He is equal with God rests on this, that the holy prophets spake by God; for it is evident that if the Spirit were not God it would not be said that the prophets spake by Him. "Holy men of God spake as they were moved by the Holy Ghost," II. Pet. i: 21; "The Lord God and His Spirit hath sent me," Isa. xlviii: 16. And so it is said: "Who spake by the prophets." By this word also two errors are refuted: That of the Manichees who said that the Old Testament was not from God, and that of Priscilla and Montanus, who said that the prophets did not speak by the Holy Ghost, but as it were in a frenzy.

30—FRUITS OF WHICH THE HOLY GHOST IS THE AUTHOR

The fruits of the Holy Ghost that come to us are manifold.

First, that He cleanseth from sin, for it belongs to Him who created to create anew. But the soul is created by the Holy Ghost since God made all things by Him; for God, by loving his own goodness, causeth all things: "Thou lovest all the things that are, and abhorrest nothing which Thou hast made," Wis. xi: 24. As Dionysius saith: "The Divine Love did not suffer Him to be without offspring." It is fitting, therefore, that the hearts of men ruined by sin be renewed by the Holy Ghost. "Send forth Thy Spirit and they shall be made, and Thou shall renew the face of the earth," Ps. ciii: 30. Nor is it strange that the Spirit should cleanse, since all sins are put away by Love: "Her sins, which are many, are forgiven her, for she loved much," St. Luke vii: 47; "Love covereth all sins," Prov. x: 12; "Charity shall cover the multitude of sins," I. Pet. iv: 8.

Secondly, He enlightens the understanding, for all that we know, we know by the Holy Ghost: "But the Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you," St. John xiv: 26; "The same anointing teacheth you of all things," I John ii: 27.

Thirdly, He helps, and as it were, constrains us to keep the Commandments, for no one can keep the Commandments of God unless he loves God. "If a man love Me, he will keep My words," St. John xiv: 23. But the Holy Ghost, in making us love God, thereby helpeth us to obey Him: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them," Ez. xxxvi: 26, 27.

Fourthly, he confirms the hope of eternal life, because He is the Earnest of that inheritance: "Ye were sealed with the Holy Spirit of promise, who is the Earnest of our inheritance," Eph. i: 13. He is the Earnest of eternal life, because eternal life belongs to a man, in that he is made a Son of God; and this comes to pass in that he is made like unto Christ; and one is made like Christ only in having the Spirit of Christ, which is the Holy Ghost: "Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father; for the Spirit Himself beareth witness with our spirit that we are the Sons of God," Rom. viii: 15. "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father," Gal. iv: 6.

Fifth, He counsels us in doubtful matters, and teaches us what is the will of God: "He that hath an ear, let him hear what the Spirit saith unto the churches," Rev. ii: 7. "He wakeneth mine ear to hear as they that are taught," Isa. l: 4.

ARTICLE IX

The Holy Catholic Church

31—FOUR NOTES OF THE CHURCH. ITS UNITY

As we see that in a man is one soul and one body, and yet there are different members of the body: so is the Catholic Church one body, with different members. The soul which is the life of this body is the Holy Ghost, and, therefore, after confessing our faith in the Holy Ghost, we are bidden to believe in "the holy Catholic Church." The word church has the same meaning as congregation; and so the church is the congregation of the faithful, and every Christian is a member of the Church, of which it is said: "Draw near unto Me, ye unlearned, and dwell in the House of learning," Eccles. li: 23. And this holy Church has four notes: it is one, it is holy, it is Catholic, (that is, universal,) and it is strong and immovable.

As to the first note, we must know that though divers heretics have brought in divers sects, yet they do not belong to the Church, because they are divided into parties; but the Church is one. "My dove, my undefiled, is but one," Song of Solomon vi: 8.

The unity of the Church is affected by three things:

First, by the unity of the Faith; for all Christians who belong to the body of the Church believe the same thing. "That ye all speak the same thing, and that there be no divisions among you," I. Cor. i: 10; and, "One Lord, one Faith, one Baptism," Eph. iv: 10.

Secondly, by unity of hope, because all are established in one hope of attaining eternal life; and so the Apostle says: "There is one Body, and one Spirit, even as ye are called in one hope of your calling," Eph. iv: 4.

Thirdly, by unity of love, because all are joined together in the love of God, and in loving one another. "The glory which Thou gavest Me I have given them, that they may be one, even as we are one," St. John xvii: 22. And if this love be sincere, it is manifested when the members have care one of another, and have mutual sympathy. "May grow up into Him in all things which is the Head, even Christ; from whom the whole body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love," Eph. iv: 15, 16. For every one, through the grace of God conferred upon him, should serve his neighbor. And no one should think it a light thing and easy to be borne, to be separated from this Church and cast away; because there is but one Church in which men may be saved, just as none could be saved outside the Ark of Noah.

(*To be continued*)

Bishop Schereschewsky's Great Work

DEAR LIVING CHURCH: In connection with Bishop Schereschewsky's pathetic appeal to Churchmen for the means to publish his translation of the entire Scriptures into the literary language of China, the following letter, addressed to me personally, without any idea of publication, by a venerable Presbyterian missionary in China, who is one of the best Chinese scholars in the mission field, will be read with interest:

E. A. HOFFMAN.

Gen. Theo. Seminary, Easter Even, 1895.

Permit me to address to you a few lines in regard to my friend, Bishop Schereschewsky, and his work. My first acquaintance with Mr. Schereschewsky was in Shanghai, soon after his arrival in China. I remember on one occasion, in 1859, calling upon him, when he was living in the church, in the native city at Shanghai. He had not left the buildings for a week, but had been engaged night and day in reading a very celebrated work in Chinese, "The Three Kingdoms." In this way, by unremitting study, he laid the foundation for that eminent Chinese scholarship for which he is so distinguished.

Subsequently, between the years 1864 and 1872, we were engaged with three others, in Peking, in rendering the New Testament into the Mandarin. He, in the meantime, was also engaged in the translation of the Old Testament into the Mandarin. This he brought to a successful conclusion, and it still remains as the standard translation.

Subsequently he was made Bishop of the Episcopal Mission in China and resided in Shanghai. While there he rendered the Prayer Book and the Psalms into the Book language of China. These labors, in addition to the ordinary duties of his episcopal charge, proved too great a strain upon his powers. The affliction which befell him is doubtless well known to you. This calamity would have put an end to the labors of most men. With him it has been only the means of his removal from the cares of his diocese that he might give himself without distraction to a still greater work.

He undertook the translation of the entire Bible into the written language of China. For eight long years, working eight hours each day, has he prosecuted this work (shut up to it as was Luther to the translation into the German), with his one usable finger striking his typewriter, until it has printed in Roman letters, upon more than twenty-five hundred pages of letter paper, his version into the written language of China of the entire Old Testament and New Testament Scriptures.

His society [our Domestic and Foreign Missionary Society] now proposes to send him to Peking, that he may there, with a Chinese scribe, have his work written out in the Chinese characters and printed in that city. From my experience in translating the New Testament with Bishop Schereschewsky, and from reading the Old Testament translated by him into Mandarin, reading also his translation of the Prayer Book and Psalter into the written language of China; from his acquaintance with the Chinese language, as well as with the original languages of the Sacred Scriptures, and his acknowledged skill in rendering from one language into the other, I feel assured that his present work will have very great value, even if it should not become the standard version. It ought by all means to be printed. Such an example of heroic perseverance, combined with such abilities, and such antecedent preparation for his work, is rarely met. It should be rewarded. Bishop Schereschewsky should be assured, before he leaves for China, that his friends will furnish the $5,000 which may be needed for this purpose. Once assured of this he can make his preparations for leaving this country and his two children with serenity of mind.

I am aware of the interest which Bishop Scott has taken in this work, and of the steps which, through the Archbishop of Canterbury and the S. P. C. K., have been taken to secure this result, the printing of the work. Beyond and above these, to make the result sure beyond doubt, and to place the mind of Bishop Schereschewsky at rest, the sum of $5,000 should be pledged to be used if necessary.

The Shining City

DEAR LIVING CHURCH: The story is told—I happen to know it is a true one—of a couple from an obscure corner of the land—there are still obscure corners—who by a misdirection, visited "The Fair" down town instead of "The White City." To their unaccustomed eyes the wonders of that mammoth emporium were almost more than they could take in, and they went home without discovering their mistake.

The story is one that might, that has, made the thoughtless laugh. To me it seems very pathetic. To think of taking back into their hard lives so little when there was so much, to miss the radiant vision of the white wonder by the lake! The story is a true one, incredible as it may seem, let us say, too strange not to be true; and in its homely pathos it seemed to me like a parable concerning those who never know how near is the way to that which, even on earth, is a shining city, fair as the moon, clear as the sun. Alas! the pity of it! Sweet souls, accepting so much less than is their heritage, never finding it on earth, because misdirected; never knowing the sweetness of the family ways in the House Beautiful; loving the King of the city, yet knowing not that for them that are His, His feast of love is spread every week in the many mansions of the Shining City. Alas, their eyes are holden, and the love that would point them to the towers thereof, and bid them mark well the bulwarks of the city that hath foundations, that would tell them

"How happy are the people she storeth in her walls,"

that love is mistaken for the arrogance of bigotry.

When will the misleading, the misunderstanding, cease, and in the city of the Great King all those that love His name find in her palaces a sure refuge? Does the prayer go up from many hearts, Fetch them home, good Lord? Well may it be a prayer of faith, for all power is given unto Him who says: "They shall hear my voice and there shall be one fold."

The White City by the lake has become a dream, vanished all its wonder of loveliness and stateliness, but the Shining City hath foundations, the Most High shall establish her, and the city of our God shall be "the joy of the whole earth." Y. Y. K.

Letters to the Editor

LET THE PEOPLE PRAISE

To the Editor of The Living Church:

I gladly join my voice in the cry of Y. Y. K., "Let the people praise." When I was first in St. Peter's, London Docks, in 1876, sitting in the middle of the church, I was surprised to perceive that I could not hear the voices of the choir, so full was the singing of the people. The service was Merbecke's. The same year at a Sunday afternoon service in St. Paul's cathedral, I was sitting in the very front, and I could only know that the choir in front of me was singing by the motion of the lips. In Cologne cathedral, in 1891, I saw the huge building packed solid and the whole body of people singing chorals to an organ accompaniment without choir. In Munich, on Easter Even, 1893, I was in the Basilica at an exposition of the Blessed Sacrament. The church floor was cleared of all benches, the people were standing a solid mass, fully 5,000, and they sang chorales, accompanied by a brass band. No music in church ever moved me so deeply as that at these two services.

In Holy Innocents', Hoboken, I had a weekly practising for the people, and in a short time they all were able to sing every part of the service, hymns, canticles, Psalter, *Credo*, and all other parts of the Office, so that one sitting in the church (and it is small) could not distinguish the voices in the choir.

I am undertaking now the same thing at St. John's, Lexington, where I have just entered into residence, and am receiving the hearty support of the small congregation.

JOHN SWORD.

ARTICLE VII. OF THE PROPOSED CONSTITUTION

To the Editor of The Living Church:

I hope that it is unnecessary to remind your readers that bishops, as the successors of the Apostles, have the powers, prerogatives, and responsibilities of the apostolic office; that our American bishops represent the original twelve of divine appointment, and stand related to their entire jurisdiction—the Church in this country and its foreign missions, in a way analogous to the relation of the twelve to their work of founding and extending the Church; that hence the principles which actuated the twelve, with their associates and immediate successors, should, as far as possible, actuate our bishops in their efforts for the further spread of the Gospel; that as representatives of the Apostles who derived their power and authority immediately from the great Head of the Church, they are locally the source of power and authority in our national Church and its dependencies (although they have consented to perform their official acts in harmony with rules or canons enacted jointly by themselves, presbyters, and laymen in General Convention assembled), and that, therefore, the General Convention has no right to pass laws which will encroach upon episcopal prerogatives which are divine and above all human legislation; that, in short, no rules or regulations should be made under which Apostles could not, or would not act, if they were now among us.

We do not say that the proposed Constitution or Canons imply any encroachment on episcopal prerogatives, nor do we intimate that the bishops would allow any such encroachments; but as the "Commission on the Revision of the Constitution and Canons," who are deservedly held in high esteem throughout the Church, and whose difficult and painstaking labor is duly appreciated by the thoughtful and just, have laid the results of their labor before the Church for general consideration, we feel prompted to propound a few questions which may properly receive most serious and prayerful attention: "Do these proposed enactments harmonize with the example and practice of Apostles and apostolic men?"

In the establishment of new sees did we ever read or hear that proof of financial ability to support a bishop was demanded, as in Article vii of the proposed Constitution, before a chief pastor could be sent to a people in great need of one; or do we not rather read that the Gospel which cannot carry its full blessings without the episcopacy, is especially for the poor?

When we read the Epistles of St. John the Divine to the seven Asian Churches, does it ever occur to us that the Apostles could have refused to send an episcopal "angel" to minister to any one of them until it could prove to them that it had "at least ten duly organized and self-supporting congregations;" or does not such a supposition rather appear incredible and absurd?

As we point with pride to the seven Asian Churches as examples of Scriptural and Apostolic episcopacy, why should we not imitate those examples, both as to extent of jurisdiction and the support of the episcopate in the analogous cases which abound in this country? Why should we substitute man's methods for supporting the episcopate, for God's method which would provide first of all for its support both universally and locally?

We might further ask whether, amidst constantly changing conditions in other matters, the conditions under which a diocese may be received should be fixed in the Constitution or left to the more adaptable department of Canon law, and whether, in view of the proposed establishment of provinces, there had not better be two classes of dioceses recognized, viz., independent and provincial, and the General Convention fix the terms of receiving the former, and have no responsibility of receiving the latter beyond sanctioning the provisions under which the provinces may have received them. F. GRANGER.

March 30th, 1895.

A Church Settlement Club

The church of the Redeemer, the Rev. W. Everett Johnson, rector, is doing a special work in a thickly populated section of the east side of New York. It was established less than a year ago, grew rapidly, and just before the close of the year larger quarters had to be secured, at No. 1556 Avenue A just above 82nd st. This is called the Church Settlement House, Miss Marian Gurney is in actual charge of the work. She lives in the house with six others. There are also three nurses who visit and care for the sick in the neighborhood. There is something going on in the house all day long, and evenings as well. There are regular

school classes for children, many of whom are sickly and crippled, unable to keep up with their studies in the public schools, while there are many who cannot even get into the public schools in the vicinity. Five cents an hour is charged, as the Church Settlement does not believe in distributing charity of any kind broadcast, but where particularly destitute cases are found even this small fee is remitted. The children are taught one or more hours a day, as desired. Then there are classes in sewing, crocheting, dress-making, embroidery, painting, music, cooking, stenography, and dancing, for which prices from 5 to 10 cents are charged. There are now two dancing classes, the first containing about 30 little girls between 6 and 12 years of age, and the other has nearly the same number of older girls. Five cents a lesson is charged. A singing class has just been started and is conducted by Miss Emily Curtis, a member of the Oratorio Society. Ten cents a lesson is charged for this. The girls also have their reading rooms, where pleasant evenings can be spent, and Miss Gurney and her assistants frequently arrange some enjoyable entertainment.

But in all this good work the boys are not neglected. There are now four flourishing boys' clubs, composed of boys from 7 to 16 years of age. The one for the youngest boys is called the Rosebud Club. Another is named the Golden Hour Club, while one of the bigger boys' clubs rejoices in the proud name of "Young Americans." A circulating library has recently been started, which has been very favorably received in the neighborhood. Contributions of books would be thankfully received. Any one can draw out a book by paying 2 cents a week, and in connection with the library is a reading room, supplied with magazines and periodicals.

The number of children given instruction, or cared for in other ways, is about 300 a day. The work has been self-supporting, as to running expenses, since the beginning of the year. The workers have gained not only the friendship but the confidence of hundreds of families in the neighborhood. The population is largely German, but there are also a good many Jews, and many of these are accepting the privileges offered by the Church Settlement.

A Sunday school is held Sunday morning in the main rooms of the building. A dispensary for women and children is also connected with the house, which is open three afternoons a week. Fifteen cents is charged for examinations, and ten cents for medicines, so it will be seen that medical charity is not abused in this dispensary.

While the Rev. W. E. Johnson and Miss Gurney practically have charge of the work, its general supervision is vested in the Church Settlement Club, an organization composed of 25 members, chiefly ladies of the church of the Redeemer.

A new feature just started is the giving of a dinner once a week to a working man and his wife who live in the vicinity, to which one of the gentlemen from the church and his wife are invited. This experiment of quietly bringing together those whose ideas on the social questions of the day are viewed from such different standpoints, has been very successful, and it has proved as helpful to one side as beneficial to another.

It is encouraging to note that although the greatest freedom is allowed on religious matters, many families have become regular attendants at the church of the Redeemer, occasioned by the excellent work of the Church Settlement Club.

The American Church Building Fund Commission

The American Church Building Fund Commission was created by the General Convention of our Church in the year 1880. It is therefore nearly fifteen years old, and has in that time, up to the present month, made 302 loans of money to assist in building new churches, rectories, and school houses, amounting to $323,487. Of this amount, $146,505, after having served its purpose in loans, has been returned and re-loaned to other parishes.

Ninety-nine churches having been thus aided, have repaid their loans by yearly installments, paid interest on their notes, and have had their mortgages satisfied. They have been substantially assisted at a critical period in their history, and are now in full possession of their property. Meanwhile, the money so released travels in another direction, and builds up other feeble stations in new districts of the far West and South.

Since Jan. 1st, the following loans have been made:

Church of the Messiah, Pulaski, Tenn.,	$ 285.00
St. Paul's, Grand Rapids, Western Michigan,	200.00
St. John's, Snohomish, Olympia,	600.00
Church of the Nativity, Lewiston, Idaho,	1,000.00
Church of the Transfiguration, West Arlington, Md.,	2,500.00
St. Mark's, Waupaca, Fond du Lac,	450 00
Grace church, Gladstone, Mich.,	500.00
Trinity church, Yazoo City, Miss.,	2,500.00
Epiphany church, Laurens, S. C.,	500.00
St. John's, Wardner, Idaho,	250.00

Another feature of the work of the Commission is the granting of gifts of money to feeble missions, to enable them to make a final payment on their newly-built churches. Since this system was adopted the sum of $8,253 has been given away, in payments ranging from $25 to $300, to 58 different parishes or missions. Since Jan. 1st, gifts have been made as follows:

Church of the Nativity, Water Valley, Miss.,	$200.00
Grace church, Sheffield, Ala.,	250 00
St. Thomas', Atkinson, East Carolina,	75.00
Ascension, Hagood, S. C.,	25 00
St. Joseph's, Queens, L. I.,	100.00
Christ church, Temple, Texas,	100 00
St. Matthias', Central Lake, Mich.,	100.00
St. Phillip's, Columbus, S. Ohio,	100.00
St. Luke's, Chun's Cove, N. C.	100 00
St. Matthias', Asheville, N. C.,	100 00
To Bishop Brooke, of Oklahoma, for four missionary-stations in the Indian Territory: Hartshorne, Tahlequah, South McAllister, and Lehigh,	350.00

This, in general, is the work of the Commission. Its plan of operation is simple, and its work is conducted on strictly business principles.

This fact is important to note. The Commission has the confidence of the entire Church. Being a creation of the General Convention, sitting as a Board of Missions, it is responsible to that body for the judicious investment of its funds, and the proper expenditure of its income.

Its board of trustees is composed of bishops, priests, and laymen who, while deeply interested in the welfare of new and struggling parishes, are careful not to permit their sympathies to overrule their judgment in the manner of making loans or gifts. As trustees of a large fund they are particular to provide for the return of the money which they have loaned. For this reason, a first mortgage is always required upon the building, and the money loaned is not forwarded until all indebtedness has been cancelled, except such an amount as will be covered by the loan.

Without this provision, if the amount loaned were available early in the course of building, other money, subscribed by individuals, might not be forthcoming when required, and so a builder's lien could be put upon the property, and the first mortgage annulled. Another reason for making the loan granted by the Commission a last payment, is, that it stimulates the people to work in securing the first payments. If the contract price be arranged, and the last third of the amount is sure to be forthcoming from a reliable source, a contractor will push forward his work the more speedily.

Since the first of the year, the sum of $1,787.43 has been received in contributions from churches and individuals.

J. NEWTON PERKINS,
Corresponding Secretary.

Personal Mention

The Rev. F. F. Sherman, chaplain U. S. Navy, has been detached from the U. S. S. Chicago, and granted three months' leave. His address is 127 Haverhill st., Lawrence, Mass.

The Rev. Charles Scadding, rector of Trinity church, Toledo, O., sailed for Europe on April 20th for a short vacation. Address Brown, Shipley & Co., London, Eng.

The address of the Rev. Austin W. Mann, general missionary to deaf-mutes, is changed to 922 Cedar ave., Cleveland, O.

The address of the Rev. John T. Matthews is changed from Nashotah House to Box 387, Evansville, Wis.

The Rev. Dr. C. Ellis Stevens, the Rev. Drs. Bodine and Watson, and the Rev. Mr. Zara, of Philadelphia, have been seeking rest from Lenten work at Altantic City, N. J.

The Rev. Dr. Lindsay Parker, of St. Peter's church, Brooklyn, has sailed for Southampton, Eng., on the American line steamship "Paris."

The Rev. E. V. Evans, rector of Trinity church, St. Augustine, Fla., has by the death of his uncle, Lord Carbery, fallen heir to the title and estates of that family. The new Lord Carbery sailed from New York for England, Saturday in Easter week.

The Rev. Frederic E. J. Lloyd, rector of St. Matthew's church, Bloomington, Ill., has been appointed rector of Trinity church, Hamilton, O. Mr. Lloyd will enter upon his new duties immediately.

Ordinations

On Wednesday, April 7th, in St. John's church, Detroit, Mich., Bishop Davies advanced to the priesthood the Rev. Kemper Bocock, assistant minister in that parish. The rector, Dr. William Prall, preached from II. Cor. iv. 5, "We preach not ourselves but Christ Jesus the Lord." Mr. Bocock is a native of Virginia, a graduate of Washington and Lee University, and also of the General Theological Seminary in the class of 1894.

To Correspondents

A. S. D.—There is no foundation for the statement of the Methodist minister if he referred to the ancient Episcopal Church of Scotland. They are as jealous of their orders as we ourselves. He may have heard something of the irregularities of the "Drummondites," a class of English Low Churchmen who have established congregations in Scotland without acknowledging the jurisdiction of the Scottish bishops. They are, in fact, under nobody's jurisdiction, but have been visited and encouraged from time to time by certain Low Church English bishops and "returned empties."

INQUIRER.—1. The relation of the death of our Lord to the Resurrection and the immense teaching force of observing their anniversaries in close relation to each other is sufficient to outweigh any other consideration. There is no reason which can be alleged why Easter should be moveable which does not apply also to Good Friday and the Holy Week. 2. We do not think the Bishop you mention can be exactly classified. He is a staunch and loyal Churchman, though we do not always agree with his policy.

Official

A SPECIAL meeting of the Diocesan Auxiliary is called at Grace church, Chicago, Friday evening, May 3rd, at 8 o'clock, to hear an address on Alaska, by the Rev. J. L. Provost, who is just returning to his mission on the Yukon River. All persons interested are cordially invited to attend.

A. VAN SCHAACK WARD,
Pres. C. B. W. A.

NOTICE OF CONVENTION.—Official notice is hereby given that the eighteenth annual convention of the diocese of Quincy will be held in Grace church, Galesburg, Tuesday, May 21, 1895, at 10:30 A. M. If clergy and delegates have not received sufficient blanks, please notify the secretary.

EDWARD H. RUDD,
Secretary.

Died

SANBORN.—In Newark, N. J., April 21, 1895, Mrs. Mary B. Sanborn, the mother of the Rev. Frank A. Sanborn, rector of St. John's church, aged 72 years.

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Haiti.

Shall these important works be sustained, or must they be crippled? This question will be answered by the sum of the contributions.

Have you read the Presiding Bishop's letter setting forth the emergency?

Remittances should be sent to MR. GEORGE BLISS, treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D. D., general secretary, Church Missions House.

WHAT OLD POSTAGE STAMPS CAN DO.—50,000 postage stamps of *old issues* (Columbian accepted) will support a city mission over a year; 500,000 will build a mission church. Will you kindly contribute to this work by sending old stamps to our rector, the Rev. A. T. GESNER, St. Peter's church, St. Paul, Minn., 754 East 7th st.

THE Good Samaritan Hospital for colored people, Charlotte, N. C., is a charity hospital, entirely dependent upon free-will gifts, so that it has no surplus fund for emergencies. At this moment $300 is urgently needed for immediate use.

It asks help from the charitable. Amounts towards this necessity may be sent to MRS. JOHN WILKES, Sec. and Treas. Hospital.

April, 1895.

Church and Parish

A LADY experienced in foreign travel desires three persons to complete a summer European party; best references required. Address S., care THE LIVING CHURCH.

WANTED—By a young lady, a position to travel with a lady during the summer. References given and exchanged. Address W., 520 Oak st., Chattanooga, Tenn.

WANTED.—By trained nurse, position as invalid's companion. Reference, Bishop Graves, Kearney, Neb. MISS HART, 216 Lincoln ave., Hastings, Neb.

WANTED, position by an organist and choirmaster competent in every way to fill his position either with boy or mixed choirs. Best of recommendations from present position as to ability and Churchmanship. Address CHURCH ORGANIST, care LIVING CHURCH.

WANTED—By graduate of a Church school with five years experience in teaching, a position for session '95-'96. Qualifications: Higher English, mathematics, French, advanced Latin. Highest references. Address, at once, MISS ANNA LESESNE FROST, The Hannah More Academy, Reistertown, Md.

A SUMMER TOUR.—A few ladies under the chaperonage of an experienced traveler, will leave America July 1st for a two months' tour in Europe. The arrangement combines the advantages of a small party and first-class travel, with moderate expense. Address, with references, MRS. D., THE LIVING CHURCH, Chicago.

EXCHANGE.—Mr. Rasmus R. Madsen is desirous of receiving the names of persons who would like to effect an exchange between THE LIVING CHURCH and *The Church Times* or *Church Review* (English papers). Will they please, in the first instance, stating name and address, and which paper they desire to exchange with, communicate with the above at 22 Rossett st., Liverpool, Eng.

ORGAN FOR SALE.—Two manual Mason & Hamlin reed-organ now used in St. Mary's church. Style, No. 800; twenty-four stops; two and one third octaves of pedals; list price $1,150 Perfect instrument, suitable for chapel or choir-room. Cash, $400, f. o. b., at Newport, R. I. Address, REV. G. HERBERT PATTERSON, St. Mary's Parsonage, South Portsmouth, R. I.

TO RENT, or lease, or sell—an attractive school property at Pekin, Ill. The location is very central and desirable, being only a few miles from Peoria, Springfield, Jacksonville, and other thriving cities. Any one having some capital would find this a grand opportunity for establishing a school. The terms will be very liberal, and to one who desires to build up a Church school, they would be extremely generous. For particulars inquire of the Rev. J. C. WHITE, Springfield, Ills.

The Editor's Table

Kalendar, April, 1895

7.	Sunday (Palm) before Easter.	Violet.
8.	Monday before Easter.	
9.	Tuesday before Easter.	
10.	Wednesday before Easter.	
11.	Maundy Thursday. Violet. (White at Holy Communion)	
12.	GOOD FRIDAY.	Black.
13.	Easter Even. Violet. (White at Holy Communion and at Evensong.)	
14.	EASTER DAY,	White.
15.	Monday in Easter,	White.
16.	Tuesday in Easter,	White.
21.	1st Sunday (Low) after Easter,	White.
25.	ST. MARK, Evangelist,	Red.
28.	2nd Sunday after Easter,	White.

Auntie Septic

BY L. D. W.

Once upon a midnight cheery, at his work and never weary,
Sang that happy little microbe who torments the editor.
Suddenly there came a tapping as of some one softly rapping,
Seeking for admittance gently, softly tapping o'er and o'er,
And the microbe smiled complacent, "'Tis my friend and fellow bore,
Tapping at the chamber door."

But there stood within the portal such a form as any mortal
Would have gazed on with delight, and hugged unto his bosom's core.
Then the naughty microbe started, and his valor quick departed,
"Who are you?" he cried in terror, "Tell me, tell me, I implore!"
"O, I am your Auntie Septic, whom you never met before—
Merely this, and nothing more."

Then this little microbe faltered, and his joyous mien it altered,
As he felt determination in his Auntie's grasp full sore;
And he said with agitation: "Can't I seek another station
Where I may pursue my studies, and all mysteries explore?"
But his Auntie as she clasped him even closer than before,
Gently murmured "Never more!"

March 18, 1895.

A peculiar significance has been given to this Eastertide by the aspect of the celestial world. At noon on Good Friday the clock of the sun—the dial-plate of the heavens—indicated precisely the same hour as that of the hour of Crucifixion. For the first time since the sacrifice on Calvary, Mercury, Venus, Mars, Jupiter, and Saturn have returned to the same latitude in the sky. Nearly 1,900 years have elapsed since these planets thus stood in the same relative position, and this astronomical coincidence will not occur again, according to Prof. W. H. Pickering, of Harvard University, until some far away Good Friday about 2,000 years in the future.

At Sherborne, England, is a peal of ten bells of which the tenor, weighing upwards of sixty-two hundred weight, was brought from Tournay by Cardinal Wolsey and presented by him to the abbey, which is now the parish church. It bears the following lines:

"By Wolsey's gift I measure time for all,
To mirth, to grief, to church, I serve to call."

At the same place a fire bell dated 1652, is inscribed:

"Lord, quench this furious flame,
Arise, put out the same."

The estate of Sherborne Manor, which once belonged to Sir Walter Raleigh, is also associated with the name of Pope who planted the pines on the hill known as Jerusalem.

Birds and the Frost King

BY LEANDER S. KEYSER

Some species of birds prefer summer all the year round. When winter threatens—in many cases long before that—they hie them to the sunny South. However, there are others that choose to live cheek by jowl with the Frost King, for at least a part of the year. Why this is so might be a hard question to answer, for no clear reason seems to be apparent. One might shift the responsibility of making reply by asking why some people show a preference for living in the torrid zone, others in the temperate, and others still in the frigid. The Gordian knot may be cut—not untied—by saying that these various predilections, both human and avian, are simply of nature's planting.

The bird-lover would insist that wherever man dwells he should have, nay, must have, feathered companionship, else life—I speak soberly—is scarcely worth living. To the man who is bird-possessed what would winter be without the transit of swift wings and the cordial greetings of the nuthatch, the chickadee, and the kinglet? Some of my most absorbing bird studies have been carried on even when the Frost King was least disposed to make concessions.

Winter seems to strike no terror to the heart of the song-sparrow, the sweet lyrist of our lowlands. During the autumn and the early winter months he may, for the most part, hang his harp upon the willows and let silence brood sullenly over the brown swamp lands, and yet I have heard him trill a Christmas carol when the weather was exceptionally fine. However, if the winds grow less rude in February, our versatile songster can no longer repress his exuberant spirits, but, selecting a twig by the fence for a perch, he rolls his psalm to the wintry sky with a sweetness and vigor that would almost set the most prosaic soul to crooning rhymes.

Then let several song-sparrows join in a chorus, and you will have "congregational singing" in very truth, although there may be as many different tunes as there are choralists. However, the concert is not a mere jumble of musical sounds, but to the acute ear, the ear that listens *con amore*, there is an inner harmony, a melodious unity running through it all.

Of course, like every other genius, this merry minstrel has his detractors who declare that he makes himself commonplace by his persistent singing. The critics must ever have rarities to feast on. All things soon pall on their finical or jaded tastes, and so they fall to berating the music that nature brings to their doors and sigh for music that is remote and unattainable. Let the censors of the song-sparrow expel the cynicism from their hearts, and bend their ears in a mood of willing appreciation, and see if they will not revive the unction felt when his trills were listened to with all the thrill of novelty.

Among our winter sojourners I may mention the jolly juncos and tree-sparrows, hardy little troopers that take the Frost King's angriest blustering for a joke. How daintily they trace their moods and impulses on the snow, making graceful loops and festoons, and giving many a clue to bird cerebration, providing you have a mind to read between as well as in the lines! Again and again I have seen these birds standing more than knee-deep in the snow, and that, too, when the mercury had sunk far below the freezing point. They seem to revel in Arctic weather.

Yet they are strict vegetarians and do not seem to need blubber or flesh to furnish warmth as do the human denizens of the Northlands. Many a feast have I seen them making on dogwood berries or the seeds of grasses and weeds. I wish an artist could limn a pretty scene at a woodland's border of which I was once the witness; namely, a junco perched on the raceme of a tall weedstalk, bending over gracefully beneath its slight burden, while he picked the seeds from their pods; below, on the snow, a group of tree-sparrows and snowbirds were dining on the seeds shaken down by their obliging comrade.

No birds remind me more of nomads than the horned or shore larks, which in winter wander about from place to place across the snow-bound fields in companies of twenty-five to a hundred individuals. As you trudge along you will suddenly hear a sharp, semi-melodious call near at hand, and then a flock of these birds will start up before you, circle about the field in low flight for a few minutes, and presently settle upon the ground again only a short distance away.

Hour by hour they will tramp about in the snow, tracing delicate trails from point to point and feasting on the seeds of weeds and grass or on the broken corn-grains found where cattle or pigs have been feeding. Their pensive chirping harmonizes with the bleak winter landscape and the cold winds that moan through the leafless trees, giving you a foreboding of some calamity soon to be visited upon you.

Thus in our brief avian journey from the song-sparrow to the horned lark we have passed from nature's major to her minor chord.

The "Monotonous" Prairie

Nature, in her bountiful and beneficent provision for the welfare and wealth of our State, kept far away the mountains and even hills of large proportions from her borders; the stretch of level surface, slightly broken in the north and south by gentle undulations, and mostly free from rock or stump or stone, seems to invite farm machinery of every sort, and say, "Here is the field where cultivator, mower, reaper, can do their work without let or hindrance, or risk of injury from any obstruction."

It is true our level country here in central Illinois is open to the criticism from visitors that it seems "monotonous." I remember to have heard a venerable lady from the mountainous region of Pennsylvania bring this charge against our prairies here. It was repeated until I felt that Illinois ought to be vindicated and Pennsylvania put at disadvantage, and at length I said, when I could bear the imputation of monotony no longer without reply: "Madam, I regret very much to hear you reproach my adopted State in this, not so much for the sake of Illinois as on your own account, since it shows me conclusively that, unconsciously to yourself, your moral and spiritual natures are not educated as they should be, or you would give the preference to level Illinois over mountainous Pennsylvania. I will show you how this is," I added, as she looked inquiringly at me. "When I am in central Pennsylvania, where the Alleghenies tower aloft, I look down at my feet, and, of course, I see the ground; I lift my eyes to the level of a man's head, and still I see the earth all around me; I lift them still higher, to the roofs of your houses, and still the earth confronts me; still higher I lift them, to the loftiest branches of your tallest trees, and still I see the earth. At length, with painful effort, I succeed in catching a glimpse of the sky directly above me. Your State, madam, is of the earth, earthy, and you have repeatedly avowed that you prefer it to mine, which is a heavenly country, a celestial land—for, observe, my dear madam, as soon as you raise your eyes from your feet in Illinois you begin to see the sky, and it stretches over you like a curtain: it is God's tent where he bids us dwell, and this 'monotony,' as you call it, we esteem our greatest glory; our covering is beautiful, and the beneficent Father charges it with light and shade from sun and cloud, varying with the changing hours of the day, and He paints it with vermilion and amber and soft tints of peach and pearl and lovely gray; and, oh! the depth of its exquisite blue! and then at night we see so many stars; and when the storm clouds lower, we see the whole of heaven's display of electricity. Oh! our days are full of diversified beauty, and our nights are glorious in calm with the infinities of the sky, and in tempest are awful with the wind and the lightning and the thunder. Our monotony gives us all this, and more, and we would not exchange our inheritance for all your variety, which symbolizes the chances and changes of this mortal life, and your mountains, which lift the earth around you, and make your home pre-eminently of the earth, earthy."—*The Bishop of Springfield.*

A Word about Sunday Schools

BY A. E. SMITH

How shall the Church Sunday school be made successful? This question has arisen, no doubt, in many parishes, particularly in the country, and it is a significant fact, that the Sunday schools of all other religious bodies are better attended than are those of the Church. For the children belonging to Church families, the Sunday school ought not to be a necessary institution. If a child is reared in a Christian home, taught daily those things which a child of godly parents is supposed to know, taken regularly to divine service, and thoroughly imbued, from babyhood, with his or her personal responsibility as a member of Christ's body, that is, if a child is brought up by the Holy Spirit working through natural guardians, in the "nurture and admonition of the Lord," the necessity for the Sunday school is not apparent. Unfortunately, too many Church children have no Christian training—either by precept or example—independent of the Sunday school! The responsibility of this neglect lies at the door of indolent or cowardly parents. But there is a need which no one can overestimate, that is, the need of Churchly instruction for those entirely outside of any religious influences. To those, the Church extends loving, welcoming arms, and her influence can and must be felt best through the Sunday school. Are there not, then, means, not unchurchly, whereby to attract and hold these ignorant and oftentimes hungry souls? Of one thing we may be certain, much might be accomplished by the aid of good music. In how many churches, proud of their fine choirs, do w

find the music almost eliminated from the Sunday schools? The present writer would suggest as a means towards the attainment of the end, that choirs should be arranged for this evidently important part of Sunday service—not to make all the music, but to encourage the young and inexperienced voices, and to train them into right ways of singing the beautiful music of the Church. The love for the task would develop with the labor. Then, let consecrated teachers be chosen for the lesson work. Why should not some of the care observed in choosing teachers for secular work, be taken in this matter of educating the children in their Christian life. Last, but not least, is the lack of interest shown by those capable, mentally and spiritually, of assisting in this work. The few earnest workers in Church Sunday schools too often feel and know their efforts to be feeble and futile, because the burden is too heavy to be borne alone. Is it not a matter of sufficient importance to be considered by the congregation as a whole? If the Sunday school is to exist, let us make it what it ought to be, the well-ordered and well-kept conservatory for those whom we would make the growing, tender plants of the Church.

Hyde Park, Ill.

Book Notices

In Wild Rose Time. By Amanda M. Douglas. Boston: Lee & Shepard. Price, $1.50.

A very sweet and touching story of life among the poor of a great city. Dilsey Quinn, poor and ignorant, indeed, but ennobled by her great love for a helpless sister; Dilsey, laboriously spelling out the pages of "Pilgrim's Progress," in the hope of learning how to get, with the dear sister, to where—as she once heard an old lady sing—"everlasting spring abides," is a pathetic picture. The warm-hearted Irish child will win the heart of every reader. We cordially commend the book as thoroughly wholesome. It is not, however, though about children, as likely to prove interesting to a child as to a child lover.

The Horse. Its External and Internal Organization. By A. Schwarz, Staff Veterinary Surgeon in the First Royal Bavarian Regiment of Light Horse. Revised and edited by George Fleming, C. B., LLD., F. R. C. V. S., late Principal Veterinary Surgeon of the British Army. New York: Thos. Whittaker. Pp. 24, and colored plates. Price, $1.25.

We find here a curious and rare work, very ingeniously devised, having the horse as subject, in both its external and internal organism. The treatise of the text work is thorough and clear, yet compact, containing a master's instruction on an animal which all mankind concurs in calling "the noble." The illustrative colored plates at the end are most cunningly and, we may say, uniquely contrived, on a plan whereby under the picture of a horse there lie, in cardboard, layer beneath layer, each one attached and to be raised in successive order, exhibitions of the animal's entire organic structure, through and through, and in every part. It is a work sure to prove of singular interest to every lover of a horse.

The Historical Geography of the Holy Land. By George Adam Smith, D. D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow. New York: A. C. Armstrong & Son. Price, $4.50.

This admirable work was first published a year ago, and by October a second edition was already called for. We could hardly have believed that a mere geographical treatise could be made so interesting and even fascinating. Wherever the book is opened, the attention, once attracted by some brilliant sentence, will hardly be able to detach itself till page after page has been turned. This book has become at once the leading authority on the subject of which it treats. The learned writer came to his work admirably prepared. Familiar with Oriental tongues, deeply versed in the Old Testament and in the whole range of criticism connected with it, as well as in the history of the Jews and surrounding nations, and adding to this a personal knowledge of the topography of the land which he undertakes to describe, it is impossible to imagine any one better equipped for such a work. It is not often that one who has such qualifications on the side of scholarship adds to this the mastery of a most admirable style. The plan of the work is, first to give a general description of the lay of the land from Lebanon to the southern boundary of Palestine, marking clearly the great natural divisions which so deeply affected the history of the chosen people that without taking them into account, it is only half intelligible. Then follows an account in detail of each locality, the topography being brought at each point into connection with the successive historical events which cluster about it. To those who have not pursued this kind of study it will be quite a new revelation to be brought to see how events were influenced or determined by the character of the localities with which they were associated. But such a book as this must be read to be appreciated. Several excellent maps accompany it, in which the comparative elevations are made evident to the eye by variations in the coloring. In the externals of paper and typography the work is all that could be desired. It may be said very emphatically that this is a book which no student of the Scriptures, or of the later history of Palestine, can afford to dispense with.

The Argument for Christianity. By George C. Lorimer, D. D. Philadelphia: American Baptist Publishing Society. 1894. Pp. 480. Cloth, price, $2.

This is a most serviceable and opportune volume, and as we read it we find ourselves more and more thankful that such devoted believers in the Gospel exist amongst our sectarian brethren as Dr. Lorimer and his "honored and beloved wife." There are indeed vital points of difference between us, and in a different department of literature these differences would prevent us from commending the author's productions to our readers. But it is refreshing to find a writer, sectarian though he be, who in the department of apologetics is engaged in strengthening the bulwarks of Christianity instead of trying to show how little Christianity differs from mere natural religion. The spirit of concession is admirable—in non-essentials—but it has become the habit of apologetical writers to concede pretty much everything which is disputed, until there is little left in Christianity worth contending for, and nothing worth dying for. There are two sorts of apologetical works; viz., those which are concerned primarily with the defense of Christianity against prevailing forms of anti-Christian philosophy, and those which treat of the positive evidences of the truth of Christianity. This work belongs to the latter class, and is very comprehensive. All the chief arguments are fully presented, irrespective of their present popularity. Thus the argument from miracles is done justice to and made to do valiant service. We particularly rejoice in the final chapter, "The Argument from Comparison," wherein the world-wide difference between the true religion of God and every other one is clearly asserted and shown. On pp. 413 and 414, he writes: "If the Almighty has given a revelation of Himself and of His holy will to one people, surely He has not bestowed a different and contradictory revelation on some other people! Can there be . . . numerous Saviours, each one exclusively sent by God, and each exclusively entitled to homage? . . Whatever skeptics . . may say to the contrary, the commonality of people will persist in holding that there can only be one true religion." At the same time justice is done by Dr. Lorimer to the contention that "while only one religion can be true, there may be and must be something that is true in every religion." Indeed, a religion without any truth in it could not live one day. There is a legitimate science of comparative religion, but its aim, in Christian hands, must be to lay bare to Christian messengers the exact nature of the truths which they may assume and build upon in preaching the true religion to the heathen. Dr. Lorimer appreciates this. His book is written with enthusiasm, and in a manner which adapts it to the use of a wide circle of readers.

Magazines and Reviews

In the April number of *Babyhood* Dr. E. J. Kuh speaks of "the superstition of taking cold," which leads many mothers to assign wrong causes for measles, scarlet fever, diphtheria, and other ailments of childhood. In the department of "Nursery Helps and Novelties" there are timely remarks about the nerve-trying playthings which find their way into so many nurseries. The description of "A Puzzling Subject" will be of great interest to mothers who have to deal with untruthfulness in their children. "The Preparation of the Sick-Room for Contagious Diseases" furnishes some much-needed practical hints. "Nursery Problems" contain advice of the medical editor. [$1.00 a year. Babyhood Publishing Co., 5 Beekman st., New York.]

Even those who stay at home can travel if they will get *Harper's Monthly* for April, for there they can go to Italy with Charles Dudley Warner and have the advantage of his critical suggestions and artistic thought; with Arthur Symons they can spend Easter in Venice, having the benefit of his impressions and sensations, with pictures of the various scenes to be found there; they may see the gay French capital in mourning, in company with Richard Harding Davis, or they may go further afield and spend an autumn in Japan with Alfred Parsons whose pencil will preserve for them twenty-one beautiful points of view. For those who do not care to cross the water, Julian Ralph will act as escort to the national capital and describe the many exciting and interesting occurrences to be met with there. It is not often one can travel so far or see so much on so small an outlay of expense.

The *New England Magazine* for April opens with Clara Erskine Clement's "Later Religious Painting in America," a companion to the "Early Religious Painting," by the same author in the December issue. There are many beautiful illustrations, a number of them full page. The article on "Joseph Jefferson at Home" will have a charm for many readers; the writer, Mr. Wm. E. Bryant, of the Boston *Journal*, being a personal friend of the actor, knows whereof he speaks. Many of the pictures are from late photographs, while reproductions from Mrs. Jefferson's own brush add much to the reader's interest. The interest taken is the development and civilization of the Red Indian will cause the paper on the Indian Industrial School at Carlisle to be appreciated, showing as it does, the progress made by the young Indians through education.

Recognition of Easter is to be found in *Scribner's Magazine* for April in the design of Easter lilies on the cover, in a series of pictures within, and also in an Easter hymn interpreted in six full page decorative designs by Henry McCarter. The illustrations of Easter scenes in New York and Paris seem to lack significance, and impress us as hardly worthy a place in "Scribner's." Robert Grant's paper on "The Art of Living" deals this month with the subject of education, showing in a practical way the advantages of public as compared with private schools, and making suggestions particularly in regard to the daughters of the family. Those who have recently been enjoying Ian Maclaren's "Beside the Bonnie Brier Bush," and Barrie's "A Window in Thrums," and other Scotch stories, will appreciate the comments in "The Point of View" on the charm of Scotch words"—words that sing on the printed page wherever their employer happens to drop them in; words that rustle; words that skirl and words that clash and thump." A unique description, that, but one that tallies with many a reader's experience.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

THE MASON LONG PUB. CO., Ft. Wayne, Ind.

A Cloud of Witnesses. The Greatest Men in the World for Christ and the Book. By Stephen A. Northrop. Illustrated. Price, cloth, $3; full russia $5.

JAS. POTT & CO.

It is Written. A careful study of the Gospels as to all the Words and Acts of Our Lord. By T. S. Bacon, D. D. Second edition

CHRISTIAN LITERATURE CO.

Monasticism; Its Ideals and its History. A Lecture. By Adolph Harnack, D. D. Translated by Rev. Chas. R. Gillett, A. M., with a preface by Rev. A. C. McGiffert, D. D.

LONGMANS, GREEN & CO.

Stray Thoughts for Girls. By Lucy H. M. Soulsby. New edition.

Persecution and Toleration. The Hulsean Lectures. By M. Creighton, D. D.

A. C. ARMSTRONG & SON.

The Book of Ezekiel. By the Rev. John Skinner, M. A.

CHAS. SCRIBNER'S SONS.

The United Church of the United States. By Charles Woodruff Shield. $2.50.

The Psalter, with a Concordance and other Auxiliary Matter. $1.25 net.

A Man Without a Memory; and Other Stories. By William Henry Shelton. $1.

How the Republic is Governed. By Noah Brooks. 75c.

The Peoples and Politics of the Far East. Travels and Studies in the British, French, Spanish, and Portuguese Colonies, Siberia, China, Japan, Korea, Siam, and Malaya. By Henry Norman. With sixty Illustrations and Maps. $4.

The Messiah of the Apostles. By Chas. A. Briggs, D. D. $3.

Churches and Castles of Mediæval France. By Walter Cranston Larned. Illustrated. $1.50.

HOUGHTON, MIFFLIN & CO.

The Children, the Church, and the Communion. Two Simple Messages to Children. By Charles C. Hall. 75c.

Russian Rambles. By Isabel F. Hapgood. $1.50

The Life of the Spirit in the Modern English Poets. By Vida D. Scudder. $1.75.

The Story of Christine Rochefort. By Helen Choate Prince. $1.25.

Daughters of the Revolution and Their Times. 1769–1776. A Historical Romance. By Charles Carleton Coffin. $1.50.

HARPER & BROS.

The Life of Samuel J. Tilden. By John Bigelow, LL. D. In two volumes.

A Daughter of the Soil. A Novel. By M. E. Francis.

The Helpful Science. By St. George Mivart, F. R. S.

Literary Landmarks of Jerusalem. By Laurence Hutton. Illustrated.

Among the Northern Hills. By W. C. Prime, LL. D.

LEE & SHEPARD, Boston

The Blue and Gray Army Series. In the Saddle. By Oliver Optic. $1.50.

Make Way for the King. By Flavius J. Brobst. $1.25.

Lisbeth Wilson. A daughter of New Hampshire Hills. By Eliza Nelson Blair. $1.50.

FUNK & WAGNALLS CO.

Wealth and Waste. The Principles of Political Economy in their Application to the Present Problems of Labor, Law, and the Liquor Traffic. By Alphonso A. Hopkins, Ph. D.

THOMAS WHITTAKER

Reminiscences by Thomas M. Clark, D. D., LL. D., Bishop of Rhode Island. With portrait frontispiece. $1.25.

Lassie. By Mrs. George A. Paull, author of "A Tangled Web," "Bedtime Tales," etc. 50c.

One Thousand and One Anecdotes. Arranged and edited by Alfred H. Miles, author of "The Poets and Poetry of the Century," etc. $1.50.

D. APPLETON & CO.

Evolution and Effort; and their Relation to Religion and Politics. By Edmond Kelly, M. A., F. G. S. $1.25.

BERNARD QUARITCH, London

The Elements of Plainsong. Compiled from a series of lectures delivered before the members of the Plainsong and Mediæval Music Society. Edited by H. B. Briggs.

ESTES & LAURIAT, Boston

Jim of Hellas; or, In Durance Vile. Bethesda Pool. By Laura E. Richards. 5th thousand 50c.

The Household

Song of Welcome

BY MRS R. N. TURNER

Voices of Springtime,
Gentle and sweet,
Now thy returning
Gladly we greet!
Bird of the woodlands,
Joyous and free,
Take the warm welcome
Offered to thee!

Hillside and valley,
Moorland and fen,
Wake with rejoicing!
Waken again!
Bright little brooklet,
Happy in play,
Rush along gladly,
Carolling gay!

Murmuring streamlets,
Whispering breeze,
Song of the forest,
Stirring of trees.
Voices of Springtime,
Gentle and sweet,
Now thy returning
Gladly we greet!

Bristol, R. I.

The True Story of a Prayer Book

BY THE REV. FREDERIC E. J. LLOYD

It was away back in the forties when young John Parmiter, in company with his parents and a sister, emigrated from the south of Newfoundland to the north, and built a cabin in a lonely cove on the coast, many miles from any other human habitation. Things had prospered with the pioneer family. The fisheries, indeed, had been poor many a time, and the game scarce once in a while; but prudence and industry on the part of the Parmiters had kept the wolf from the door, and God blessed them. With the first break up of the ice in the spring, after the long winter, the trading schooner would be seen in the offing, and intercourse with the outside world, suspended for months, would be re-established. The schooner would bring letters, newspapers (very old news), and books for the settlers, as well as salt pork, beef, flour, and molasses, At such a season there was great rejoicing in the lonely family of Savage Cove.

All through the summer John Parmiter and his father would be in the fishing boat busily catching cod and herring, while the mother and daughter occupied themselves ashore in the work of dressing and curing the product of the fisherman's toil. A snug home was built, a little garden neatly laid out, and time passed.

A few years later other families followed the Parmiters to Savage Cove, and the little colony of one family quickly increased to many. The Parmiters missed the services of the Church to which they belonged, and often of a Sunday the old man would sit pensively at home dreaming of the days agone, when from week to week he went to church to worship God after the manner of his fathers. Old Mr. Parmiter had never known the sin of neglecting the public worship of the Church, and since his coming to Savage Cove, his one great sorrow had been that he could not continue this blessed course. He did, however, the next best thing. Every Sunday he gathered his family around him, and with them said the Morning and Evening Prayers of the Church; in the morning adding thereto a discourse from a gray old volume of Bishop Beveridge's Sermons. Moreover, he carefully instructed his son and daughter in the Church Catechism, and so far as he was able, in the history of the Anglican Church.

In process of time, William Parmiter and his wife passed away, and according to the desire of the old man, John read the Burial Service over both his parents. The old people had never once seen a Christian clergyman during their life in Savage Cove, although it extended over some years. Yet their Christian lives were such as few would have exhibited under such circumstances. The influence of the Parmiter family was exerted ever in the service of God, and they sank to rest in the mellowed beauty of holiness.

After the death of his parents, John Parmiter, now grown to the estate of manhood, married, and he became the father of a large family. Animated, no doubt, by his parents' precepts and example, John remained a true and faithful Churchman. He became the high priest of the family, and, following in his father's footsteps, he read the services of the Church twice every Sunday, and one of Beveridge's Sermons. The settlement of Savage Cove began to grow into a large place, and it throve; but John Parmiter was saddened to find among the accessions to the settlers no Church members. By and by the growing village was visited by denominational preachers, and many and serious were the efforts used by them to enlist the active sympathy of John Parmiter in the work of building a meeting house.

A short time subsequent to the decease of the old people, a Christian priest visited Savage Cove, and he cheered the stalwart Churchman mightily. I was the next to visit him, but many years later.

Having a deep thirst for knowledge, and there being practically no mail communication between the little cove and the outside world for many years, John would eagerly scan the ocean during the summer for a sail or cloud of smoke, in the hope of boarding any passing ship from whose captain he could obtain books and papers. He afterwards told me of the kindness shown him, in this relation, by officers of warships cruising along the northern coast of Newfoundland.

As soon as I became established in my mission station in Northern Newfoundland, late in the autumn of 1882, the fame of the brave old Churchman of Savage Cove reached me, though he lived nearly a hundred miles away. He was in my mission and I was to be his spiritual pastor. It was not long before a message from him reached me, to the effect that he would like to see me as soon as I could make the journey to Savage Cove. I communicated with him by the medium of fishermen and others, from time to time; and, at length, early in January I set out to visit him and many others of my scattered sheep. As it was necessary that I should stop at each settlement along the coast to minister in various ways to the settlers, it was some days before I found myself making for Savage Cove. I had spent Sunday at the settlement nearest to it, and had done a hard day's work. I was early astir on Monday and found, to my great pleasure, that I was to be driven across the bay to Savage Cove, a distance of eight miles, in a dog sleigh, or kamatik, as it is called by the settlers. This was a great relief to me after the long, weary marches of previous days. Mr. Parmiter had heard of my hope to be with him on this day; consequently, as we drew near to the opposite shore, gliding swiftly over the frozen bay, I was not surprised to see in the distance, a solitary figure standing on a hill near the sea beach. "That's Uncle John, sure!" said my driver; adding, "He'll be awful glad to zee y' zar, I'll war'nt." On we flew and soon drew near to the shore. The watcher moved toward us. It was John Parmiter, a grand-looking man, more than six feet high, with massive frame and eyes full of fire and energy. He shouted his welcome, and, before I had time to alight from my comfortable sleigh, he had taken me up in his arms. Lifting me out on the ice, he laid his hand on my shoulder, and in rich, sympathetic tones declared, "I'd rather see you, sir, than the governor!" My welcome was unmistakably a warm one.

I remained several days in Savage Cove, comforting and instructing the little flock. Many were the interesting incidents related to me by my host, and, among the rest, those set down herein. I had the satisfaction of using the venerable Prayer Book which had witnessed silently for the Church all through the lives of the elder and younger Parmiters, and I reverently scanned the ancient pages of Bishop Beveridge's sermons. In catechising the numerous children of the Parmiter household, I found a surprising knowledge of the doctrine and history of the Church to be the possession of them all. I was greatly impressed with their familiarity with even some controversial points of the Church's goodly heritage. Here was an absolute loyalty to Christ, the like of which I never expect to see again under such or similar circumstances. How often since I left my mission have I thought of the good Parmiters and of their devotion to their Church!

I left Savage Cove with deep regret. I saw that John Parmiter was fairly overwhelmed with grief at my departure. Soon afterward—but a few weeks—I heard of the death of Richard, his oldest son, from diphtheria. John's faith was unmoved, and he buried his dearly loved boy himself, using the old Prayer Book. Still later, others of his children passed away and were buried by their own devoted father.

The year following my visit, I went again to Savage Cove. John Parmiter was very ill; I saw plainly his end was near. He had long looked for me, and when I entered the house he exclaimed: "Thank the good Lord for sending His servant once more to me!" To his great grief, as the sick man told me, he had not been able to "read prayers" of a Sunday for many weeks; and, he added: "I don't think I shall ever read them again." Feebler and feebler grew the faithful son of the Church. I ministered to him as the weary days passed, and how happy he was none can ever express. His radiant face was a benediction to me, and his love and faith more eloquent than the most eloquent sermon.

Realizing, at length, that his end was near, his eyes one day rested on the old Prayer Book which lay on a small table near his bed, and he said: "Parson, you've got better bound books than that one, no doubt, but that's the dearest book on earth to me, and I want you to use it at my funeral!" This I promised to do. John sank rapidly. The last words I heard him whisper were the first verse of the *Nunc Dimittis*: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." The end came and the soul of John Parmiter went to Christ. His body we reverently committed to the dust in the little cemetery that lay near the house, and I used the old Prayer Book.

In California, where there are comparatively light winters, and flowers to be had all the year, the honey bee does not seem to care about the fostering protection of man, but makes its home in the wilds where it chooses. A large colony took possession of the roof of an Episcopal church, but as they interfered with nobody, nobody interfered with them; but when the recent hot weather came and the honey melted and flowed in streams down the walls of the building, it was considered a little too much of a good thing, and some one had to be found to clear out the little workers. He got 100 pounds of honey for his fee, without the necessity of scraping the walls to get the overflow.—*Meehan's Monthly.*

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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

Origin of Mother Goose

BY J. W. MANNING, D. D.

There are many things in the history of the old South church, Boston, which help to make its name famous. But there is one thing which has not had the recognition it deserves. In the list of admissions for the year 1698 occurs the immortal name of Elizabeth Goose. I almost beg pardon of her memory for saying Elizabeth, since by the unanimous verdict of the world, in whose heart her name is enshrined, she is known as Mother Goose.

To them the renowned Mother Goose is no myth, as some have thought, but lived in Boston in veritable flesh and blood, as the records of Old South church clearly show. It is a pleasure to find that in making a Goose of herself she married into a well-to-do family, where in due time she, too, by putting her melodies to the press, not merely laid one golden egg, but has been laying a steady succession of them from that day to this. For unlike the goose in the fable, she could not be killed, but still lives, and yields stores of wealth to the booksellers as often as Christmas-tide returns. Her nest will not be empty so long as there are children and nurseries in the world.

It is almost a pity, if one may say so without straining the metaphor, that her eulogy cannot be written with a quill taken from her own dear wing. What child in Christendom has not often nestled under her wing, been brooded by it, and forgotten every trouble in listening to her immortal lays?

The maiden name of this venerable lady, mother of us all, was Elizabeth Foster. She lived in Charlestown, where she was born, until her marriage. Then she came to Boston with her thrifty husband, Isaac Goose. She was his second mate, and began her maternal life as a step mother to ten children. These all seem to have been lively little goslings, and to their number she rapidly added six more. Think of it! Sixteen goslings to a single goose—assuming that none of them had been eaten up by the hawks, and that none died by crook in the neck. Poor, happy Moother Goose! No wonder her feelings were too many for her, and that she poured them out in the celebrated lines:

"There was an old woman who lived in a shoe,
She had so many children, she didn't know what to do.

Yet her family cares seem, on the whole, to have rested lightly on her; for she was no wild goose, flying South and North with every turn of the sun, but stayed by her nest through cold and heat, happy as the day is long, and living to be ninety-two years old. She even survived Father Goose many years, and she led and fed her numerous flock and tenderly brooded them in the little enclosure on Temple Place, till they were able to swim and forage for themselves.

One of these, her daughter Elizabeth, became the wife of Thomas Fleet. And here is the fact to which we owe it that her name and fame are spread through the world. Thomas Fleet was a printer, living in Pudding Lane, and when Thomas Fleet became a happy father she insisted on going to live with him as nurse of honor to his son and heir. To coddle her own grandchild was the beau ideal of blessedness for Mother Goose.

No doubt she would have been glad to save Rome, as certain other geese did with their cackling; but lacking the opportunity to do this, she sang ditties from morning till night,

"Up stairs and down stairs.
And in my lady's chamber,"

till her son-in-law became sensibly alarmed at the fertility of her genius. Sing she must, however, for was she not a poet full of the divine fire which refuses to be quenched? It was well for the world that she was a law unto herself. No upstart son-in-law could control her, or keep her from humming and cooing at her own sweet will.

A happy thought occurred to Thomas Fleet. Was it not a sign of something good to come to him that his precious mother-in-law, with her endless rockings and lullabies, had put herself in his way?

He stopped asking the irrepressible songster to rock more and sing less, and while she sat in her armchair, or shuffled about the room lost in sweet dreams, he carefully wrote down what he could of the rhymes which fell from her lips. His notes rapidly accumulated, and in a little while he had enough to make a volume.

These he now printed and bound into

Continued on page 74

CONSUMPTION

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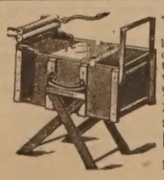

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a book, which he offered for sale under the following title:

Songs for the Nursery; or Mother Goose's Melodies for Children. Printed by T. Fleet, at his Printing House, Pudding Lane, 1719. Price, two coppers.

This title page also bore a large cut of a veritable goose with a wide, open mouth. How the immortal author bore the profane use of her name, or what she thought of the shrewd Thomas Fleet, history does not say. We have every reason to believe that she took it just as sweetly as she had taken all the trials and annoyances of her life. She possessed her soul in patience, and continued her gentle ministry to the little ones; still gathering them into her arms, and soothing and gladdening their hearts, after the shadows of old age had fallen about her, not weary of her delightful task, but as busy as ever with it when the time came for her motherly soul to spread its wings and fly away to the great company of children in heaven. Such is the story of Mother Goose.

Her little book started on its errand. It grew and multiplied with each edition. It made her dear name a household word wherever it went. What shore or fastness has it not visited? Where is the home in which its loving rhymes are not sung? It is one of the books which cannot grow stale or be destroyed.—*The Sunny Hour.*

"Two Are Better Than One"

Dwight was very anxious to start for school.

"I wish to go now," he said. "Sanford has just gone by."

"O, well!" said his mother, "you know the way as well as Sanford does."

"Yes, mother; but 'two are better than one,' you know. What if Sanford should fall down, and have no fellow to lift him up?"

Mrs. Crawford laughed. She understood this somewhat bewildering sentence. Dwight had been learning his "junior" verse for the day, and had repeated it to her in wonderment; he had not known there was such a verse in the Bible: "Two are better than one, because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up."

"Very well," said Mrs. Crawford, after a moment, "if the case is urgent, go ahead; you can do the errands at noon. Only see to it that it is not you who falls, instead of Sanford."

Then Dwight kissed his mother, and made a rush for the door. It was easy to overtake Sanford. They jogged on together after that, at an easy pace. They were just entering the school grounds when Sanford nudged his friend's elbow. "Look there," he said, "up in that tree. I'll bet you a cookie that is Joe Burke's paper, with his corrected sentences on, that he made such a fuss about. They blew out of the window when he opened it yesterday and have lodged in that hollow. Let's get a look at them."

The boys made a dash for the tree. Sanford went up its bare branches like a squirrel. "Yes, sir!" he called out; "these are the very papers. Good for him—mean scamp! he is always cheating, or doing an ill turn of some sort to a fellow. I wouldn't steal his papers, though he glared at me as if he thought I did; bnt I'm awful glad he hasn't got 'em. It's the only lesson he is sharp in; he won't beat me now."

"I'm glad, too," began Dwight, "Isn't it a lucky thing he had the window open when he ought not to have had? We'll come off with flying colors this morning, if he hasn't written them out again, and I don't believe he could get anybody to dictate for him to copy. We'll keep dark

STARVED TO DEATH

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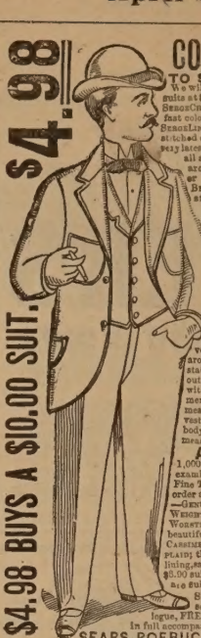

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until after"—and here Dwight came to a sudden pause. "For if they fall, the one will lift up his fellow." Were they two on the very edge of a tumble? It looked like it. And what was that his mother said?

"Look here, Sanford," he said, "don't let's do it. That would be putting ourselves on a level with Joe for meanness. Let's take them in and tell him where we found them; they are all wet and muddy; but he can copy them before class."

There was a short argument, but Dwight prevailed, and the two marched into school, rescued papers in hand.

"I wouldn't be a bit surprised if you put them there yourselves," was Joe's gracious reply to this kindness.

"There's gratitude for you!" said Sanford, as he moved away.

"Never mind," said Dwight, "we know we didn't; but, do you know, old fellow, you came near a tumble this morning?"

"What! from that tree? Nonsense! I never thought of such a thing."

Dwight laughed; he knew what he meant, and he said to himself that mother would understand, but boys weren't so quick as mothers.—*The Pansy.*

A Small Fisherman

Ralph was going fishing with papa and mamma, uncle and auntie. He said he was sure he could catch "five or nine fishes all his own self," if he had a chance.

When they stopped under some trees near the water, mamma and auntie said they would rest in the shade awhile. Papa and uncle said they would go on to the best fishing place.

"I want to fish now. Please let me, papa," begged Ralph.

"You can't go with us," said papa; "but if you will promise to keep quite still till mamma comes for you, I will let you sit on the banks yonder, and cast your line into the water."

"I'll sit still as anything," promised Ralph; and so papa left him where mamma could see him. He sat on the bank holding his stalk of a rod, and dangling the line as eagerly as possible.

But somehow the fishes did not seem to care anything about his hook. They just let it alone. The young fisherman drew it up and dropped it again as deep as he could. He thought he felt something, and pulled quick. The line broke and floated away on the water. It had caught on some roots growing out of the bank.

Just then Ralph thought he saw a fish wiggle its head in the water. How he did want to crawl down after his line! "But I mustn't," he said. And he did not.

Presently mamma came, and by this time the line was out of sight.

"I could have caught a big fish for you, mamma, if I could have picked up my line; but I sat still," and the young fisherman told all about his mishap.

Mamma hugged him tight. "You would have fallen in if you had gone down to the water," she said. "I would rather have a boy who can be trusted to do what he is bidden than all the big fishes that ever swam."—*The Sunbeam.*

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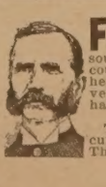

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The best methods of using hot water are as follows: For sprains of the ankle and wrist or any joint the part should be thoroughly soaked for half an hour at a time, night and morning, in very hot water, writes A. Marcy, M. D., in a very valuable list of "Domestic Household Remedies" in the January *Ladies' Home Journal.* Any one suffering from a severe sprain will not require more than the first soaking to convince them of the advantage of hot over cold water. A flannel bandage should be applied firmly after each treatment. For bruises very much the same method should be followed, although the application need not be continued for so long a time. For wounds and sores the best method is to drip or pour for a few minutes. For styes and inflamed eyelids, and even for sore eyes, use water as hot as can be borne, by sopping. To stop bleeding, very hot water applied to the raw surface will be found efficacious. For many forms of dyspepsia and biliousness, particularly a catarrhal condition of stomach, a goblet of hot water drank after the night's fasting, will give relief. For continued application, in the form of a poultice, as in catarrh of the breast, pleurisy, pneumonia, etc., a jacket of cotton batting wrung out in very hot water by means of a towel, and covered with oiled silk or waxed paper, should be used.

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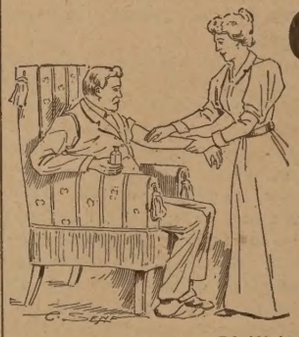

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